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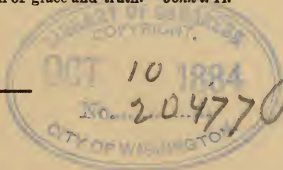
THE KINGDOM OF GOD

AND

THE GLORY THAT SHALL BE REVEALED.

BY WILLIAM R. JOSSLYN.

"And the Word was made flesh, and dwelt among us—and we beheld his glory, as of the only begotten of the Father—full of grace and truth."—*John i. 14.*

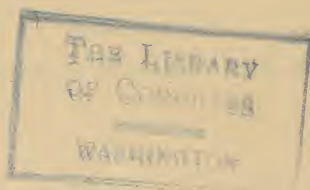


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Preface.

We have reason to believe that we have been providentially and spiritually led in the composition of this book. It will be observed that *the two natures* play an important part in the work, so much so that possibly it may serve to illustrate a Bible Reading, such as Mr. Moody gives upon the subject. It has been by following the principles herein involved that we have made our reckoning and arrived at our conclusions. Our object has been, after finding the truth, to make it plain and impressive upon the ordinary class of readers. So we have used but *few* words and avoided technical terms. Though the book has been an inquiry on our part yet we are aware that in some respects it assumes the character of a positive statement and absolute defence of Christian truth. That it is a defence of *the truth*, and because we believe we are clearly sustained by the Scriptures, must be our apology for all this.

If we do not doubt, why should we hesitate to drive the nails and fasten them? Are any offended, let them inquire

for themselves candidly and diligently, and, peradventure, should they see the Kingdom of Heaven coming to earth according to the supernatural method in Christ rather than after the natural method through the wisdom of man, we believe their hearts would change and we should have their sympathy and encouragement.

Abating all that is of imperfection in the book, we hope on the whole it may prove edifying and profitable to those who read, as revealing the nature and glory of Christ's Kingdom in such a way as that it may be received. And unto the Lord our God would we ascribe all the glory.

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"That which is born of the flesh is *flesh* ; and that which is born of the spirit is spirit."

"Marvel not that I said unto thee ye must be born again."
—JESUS. *John iii*, 6-7.

"This I say then, Walk in the Spirit and ye shall not fulfil the lust of the *flesh*. For the *flesh* lusteth against the Spirit and the Spirit against the *flesh* ; and these are *contrary* the one to the other ; so that ye cannot do the things that ye would." *Gal. v*, 16, 17.

In every Christian there is found a twofold man, *opposed*, like their fruits, to one another ; this will more fully appear from the following statement :

ADAM	CHRIST.
OLD MAN.....	NEW MAN.
OUTWARD MAN....	INWARD MAN.
OLD FAITH	NEW FAITH.
FLESH	SPIRIT.
NATURE.....	GRACE.
DARKNESS.....	LIGHT.
TREE OF DEATH.....	TREE OF LIFE.
EVIL FRUIT.....	GOOD FRUIT.
SIN.....	RIGHTEOUSNESS.
DAMNATION	SALVATION.
DEATH	LIFE.
OLD JERUSALEM.....	NEW JERUSALEM.
KINGDOM OF THE DEVIL.....	KINGDOM OF GOD.
SEED OF THE SERPENT.	SEED OF GOD.
NATURAL MAN.....	SPIRITUAL MAN.
IMAGE OF THE EARTHLY..	IMAGE OF THE HEAVENLY.

John Arndt, 1555-1621.

True Christianity, B. ii, chap. 7.

Introductory.



THE Kingdom of God was the great theme of our Saviour while He was here on the earth. He came to preach the Gospel of it, and He suffered and died to open a way of admission into it. In His absence the Holy Spirit reveals it, and by the light He gives us we may enter into its mysteries, and discern enough, at least, to fill us with wonder and delight in view of its *nature and glory*.

As it is a subject of the highest importance, it is but reasonable that we should seek it diligently. We are commanded to seek it *first*, and are assured that all other things shall be added. Let us look for it then in the Word of God, where alone it is to be found, and try to

welcome every new revelation as an earnest of our rest in its blessedness.

In reading the Evangelists we observe that the Kingdom of God and the Kingdom of Heaven are *essentially* one, and may be but interchangeable terms to denote one and the same object. We say object, for thus it is, as it is susceptible of the definition given of a kingdom in the dictionary, and so embraces a *territory*, *subjects*, *laws* and a *king*. The Kingdom of God, as revealed in the Scriptures, in its completeness, exhibits all of these features ; so that by following the leadings of the Spirit, and comparing passage with passage, we have an object as tangible to faith as any of the kingdoms of this world are to sight. We have a *real, literal kingdom, that is in a process of development, and is destined to supersede all other kingdoms, and be established on this earth in glory.*

It is the custom of some thinkers to resolve persons and things into principles, to make God even a principle of goodness, and Satan a principle of evil ; and thence, being rid of the

Holy Ghost, dissolve the Kingdom into the love, righteousness, joy and peace of the natural heart—or, in other words, into a vague and dreamy sentimentalism. By the same reasoning, sin, instead of being a transgression of the law, changes into injuriousness, and thus we have no God, but an impersonal abstraction, which may be anything—matter or Spirit—an image in the brain or in stone, according to the fancy of the worshipper. Now principles are seeds, they are substantial verities; but they are so only as they are connected with *personality*, only as they center in the living God—Jehovah. God is the author of all seeds, and seeds contain in themselves all there is in the development from them, as the acorn contains the oak. The Bible is emphatically a book of principles. It is full of seed, texts from whose hidden forces spring objective realities—*e. g.*, we read: “*the Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost.*”—Rom. xiv., 17. The Kingdom is all here essentially in its incipient or acorn state, but as it shall grow before us we may expect to

see it burst the walls of the seed and leap upward, and like the mustard tree spread its branches through the whole Bible. As it grows by a law of the Spirit, it presses its way through the Old Testament and the New. It gathers in passage after passage of the Word of God, claiming all that the Holy Ghost teaches for itself, and thus leavens, if we understand by the word simply assimilation, the whole Spiritual lump; gathers together in one all of the elements* that partake of its own peculiar nature and glory, and *nothing else*. While the Apostle Paul, who is the author of the text, gives us a seed in his definition of the Kingdom, that is, a point to start from, the Holy Spirit, whose law is freedom, leads us out from that which is hid to that which is manifest; from the subjective to the objective, from the Kingdom in the heart to the kingdom in history and future on the earth.

The Lord's way is in growth from within, out.

* Spiritual things attract Spiritual. Natural those that are natural. We are aware that the word leaven in Scripture is always a symbol of evil; in no other sense can it be used with reference to the Kingdom of God unless it be that of assimilation.

Accepting then the words of Paul in our heart, we would from the good seed of the Word grow into a knowledge of our subject. We would honor the dictum of the schoolmen, believe first and then reason, and as we go on we would look up and say with the Psalmist, "Shew me Thy ways, O Lord : teach me Thy paths. Lead me in Thy truth and teach me ; for Thou art the God of my salvation, on Thee do I wait all the day." We find a simple order in the passage we have quoted, and as it will be convenient to follow it we will do so.

PART I.

Negatively.



WHAT is not the Kingdom? It is not meat and drink, says the Apostle. This brings to mind another text: "And this I say, brethren, that flesh and blood can not inherit the Kingdom of God; neither doth corruption inherit incorruption." The Kingdom is not flesh and blood then; it is not anything corruptible, neither does anything corruptible enter into it. Moreover, as flesh and blood has reference to the soul as well as to the body, to the carnal nature, or the old Adam, that we inherit at the first birth; so, then, the unregenerate nature is not a part of it.

Unregenerate persons who possess this nature, or those principles, laws or institutions that are but a development of it, do not belong to it essentially. The Kingdom is not born of the will of man, nor of the will of the flesh; neither is it united with the flesh, only as it is joined like Jacob and Esau in a struggle. It is in the flesh "in the world, but not of it;" "for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would." Again, says the Apostle, "the carnal mind is *enmity* against God; for it is not subject to the law of God, neither indeed can be."* This is a very important truth to be observed, if we would discern clearly the nature and glory of the Kingdom of God; viz.: that it is something entirely distinct, something to which the natural heart and all that is distinctively developed therefrom is opposed. "That which is born of the flesh is flesh;" and flesh and blood cannot inherit the Kingdom of God. As this is so, we

* Rom. viii., 7.

see that we cannot educate an unregenerate man into a saint, or an unregenerate world into the Kingdom of God. We see the necessity of regeneration, and as this does not take place but by the agency of the Holy Ghost, we see that He must come, or all the ministers and Churches labor in vain. We see the necessity of prayer, for God will be inquired of by the House of Israel.

“Long as they live should Christians pray
For while they pray they live.”

RITUALISM.

BUT following on to understand the words of the Spirit, we notice that the expression meat and drink, as used by the Apostle, refers to religious rites and ceremonies; therefore we say that the Kingdom of God is not *ritualism*.

There was a discussion in the early Churches about rites. Some were for circumcision and some were opposed; some were for observing certain days, and others cared nothing about them; some were particular about the use of

meats and drinks that had been used in Pagan worship, others were not. So about rites they disputed.

It was natural that they should do so, for the Churches were composed of members from different nations. Those that had been reared under different religions sat side by side. Here was the converted Pagan and the Christianized Jew. The Mede, the Elamite, the Greek, the Roman. Indeed, take all of the Churches together, as many, if not more, nations than were represented at Jerusalem on the Day of Pentecost. The Apostolic heralds were proclaiming the Gospel everywhere, and the net was as full of divers kinds as in the vision of Peter. It is not surprising then that there should have been these disputations. The members, both Jew and Gentile, all held the Head; they had been born into the Kingdom, but now, in going to work for their Lord, they could not agree. They need an Apostle to instruct them. He comes, even Paul, and writes his Epistle to the Romans. He has proved to the Christians that salvation does not come by

the works of the law, but *only through faith in Jesus Christ*. Keeping to this doctrine, he disapproves of their strife about things indifferent, assuring them that the Kingdom of God is not meat and drink. In substance he expresses himself thus: You are disputing about the use of meats that have been offered to idols, about the wine that has been poured forth in libations to the gods. Are they fit for use or not? Some of you are Jews, and cannot do away with the distinction of meats; you linger around the old sacrifices of the Temple worship. You love the Days of Pentecosts, the New Moons, the Feast of the Tabernacle, in fine—Judaism.

Here is another party: You are Gentiles; you know nothing about the rites and ceremonies of your Jewish brethren. Your eyes have been opened to see Jesus as the Christ; He is your God now. You esteem all meats, all days alike. Well, brethren of both parties, you disagree. Have your way until you can learn more, but do not dispute, do not wrangle about these things. Receive each other. “Why dost thou

judge thy brother, for we must all stand before the judgment-seat of Christ." If you think your work can abide this test, keep on with it. As for myself, "I am persuaded that there is nothing unclean of itself, it is to every one as he esteemeth it." Do not be grieved with your brother. Walk charitably. Your meat is good and your wine is good. "All things are indeed pure;" "but it is not good that you should cause your brother to stumble, or that you should make him weak." Exercise mutual forbearance and moderation toward each other. Destroy not him with thy meat for whom Christ died. Follow after the things that make for peace. These "doubtful disputations" do no good. "Hast thou faith, that is, art thou persuaded for thyself in these matters? Have it to yourself, that is, enjoy the comfort of it. Don't trouble others by an imprudent use of it; don't impose your rule arbitrarily upon others; our good should not be evil spoken of."

So in this spirit he draws their minds away from dead forms to the Kingdom of Heaven, and would have them so filled with *righteousness*

peace and joy in the Holy Ghost, that sin and strife should cease among them. At one blow he breaks down the distinction between Judaism and Gentileism, and bids all the members of the Church find their life and happiness in Christ.

The Kingdom of Heaven *first* is his method.

Has anything occurred in the constitution of human nature, or in the condition of society, that should lead us to adopt any other as of prime importance in promoting the good and happiness of mankind? Is not the Gospel of the Kingdom, now as ever, the wisdom of God and the power of God unto salvation? And in this respect is there anything else that can take its place? Can Ritualism? Nay. *The Kingdom is not meat and drink.*

POLITICS.

As formalism in worship is not the Kingdom of Heaven, neither is it any form of *ecclesiastical* or *civil* government. It does not consist in

Church or State policy or politics. There are some that are not inclined to make any distinction between politics and religion. If there is none, we ought not certainly to make it. There was a man not fourteen years ago, who tried to unite a Congregationalist, Baptist and Methodist Church all in one organic body; this was to be more than an Evangelical Alliance, but his politics failed. Did he lose his religion? If he did, he ought not to preach. The fact is there is a distinction: it is one thing to be a good Methodist, Baptist or Congregationalist, and another to be a Christian. It is one thing to be a zealous Democrat, Republican, Monarchist or Imperialist, and another to love the Lord Jesus Christ with all the heart, and our neighbor as ourselves.

The point is this: *Religion is of faith, and faith fastens upon the Son of God*; hence the distinction between the Kingdom of God and the kingdoms of this world. The latter are natural, formal, political and temporary, made of imperfect materials, even the "basest of men," and adapted to an imperfect, because

sinful, state of society. While the Kingdom of God is essential, moral and spiritual, and, like God Himself, abides forever. The one is the husk, the other is the kernel; one the form, the other the substance; both are of God, but the chaff is designed to protect the wheat. The political is for the spiritual, and when it ceases to be of service it disappears. Do we not see, then, the distinction between the political and the spiritual, or politics and religion? Can we live on forms of worship or forms of government?—on husks or chaff? Nay, fain would a prodigal fill his belly with such trash, in his hunger, for something better; but when he comes to himself he repents, and draws near to his father's house, where there is bread enough and to spare. What is the chaff to the wheat? he says, give me the kernel: *formalism, ecclesiasticism, politics*—I must use them, but I can not live on them. *I want religion.*

So we see the relation of forms of ecclesiastical and civil government to the Kingdom of God. The powers that be are ordained of God

for the protection of His people and the interests of His Spiritual Kingdom, until He, Himself, shall establish it visibly on this earth in glory. If those in authority would bear this in mind, they would be much assisted in the administration of government. They would not then undertake to do God's work, but their own in His fear. Looking upon society as it is, and not as it ought to be or will be when the Millenium comes, they would only attempt what is practicable and not what is impossible. They would not try to bring The Kingdom, but simply act with reference to it. It would be before them in all of its Spiritual light, as they saw it by faith in God's Word, and they would pray that it might come, ascribing it with all power and glory unto the Lord. Expecting it supernaturally, they would strive politically only as they had the power, and having done their best for God and the people, with materials imperfect by reason of the corruption of human nature, they would wait patiently for their Lord ; wait for the King of Kings to bring them their Heavenly Crown, and by so

much as they valued this crown, we may believe they would keep their hands from bribes and stand up for truth and justice.*

God, then, has ordained Empires, Monarchies and Republics. Says Daniel: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. He setteth up over it the basest of men." He set up wicked Nebuchadnezzar over Babylon. "Thou, O King," he says, "art a King of Kings, for the God

* Here we may appropriately quote from an address delivered recently by Prof. W. G. Sumner, of Yale, before the *Phi Beta Kappa* Society, Brown University: "In this view the worst vice in political discussion is that dogmatism which takes its stand on *great principles*, or assumptions, instead of standing on an exact examination of things as they are, and human nature as it is. The commonest form of this error is that which arises from discontent with things as they are. An ideal is formed of some "higher" or "better" state of things than now exists, and almost unconsciously the ideal is assumed as already existing, and made the basis of speculations which have no root. * * The Social Sciences are the stronghold of this pernicious dogmatism, and nowhere does it more harm than in politics. The whole method of abstract speculation on political topics is vicious. It is popular because it is easy. It is easier to imagine a new world than to learn to know this one. It is easier to embark on speculations, based upon a few broad assumptions, than it is to study the history of States and institutions." Does not the fact that men form an ideal of a "higher or better state of things" give assurance that there is the reality somewhere, and is not the mistake in the fact that they expect the "better state" to come in this dispensation formally, politically, rather than in another supernaturally? Who is right, the Idealist or Realist? There is a "better state," but that only is realized in the Kingdom of Heaven. To bring this is God's work, not man's. The politician's error is in supposing that it is his.

of Heaven hath given thee a Kingdom. Thou art the head of gold.”* Then comes Media and Persia, Greece and Rome, and the Ten Kingdoms, part iron and part clay, that in some form are now in the earth. Did God put in place the Head and not arrange the rest of the image? If He raised up the King of Babylon, did He not raise up Cyrus and Alexander, the Cæsars, the Napoleons, and all of the kings and magistrates that have ever lived?

No one can deny it with any show of reason. But why does God give the people wicked rulers as well as good ones? Because they desire them. They will vote for them ten to one. There are very few godly persons in office *comparatively*. In fact they do not seek for it. They wait until they are called; and then like Moses, they fear to take the responsibility. They feel “who is sufficient for these things,” and go only as of necessity—only to serve God and promote the best interests of the people; and as they feel God is with them, can they be strong. It is in Him that they are like the he-

* Danl. ii., 37.

roes of old—like Gideon, Samson, Jephthah, David, Samuel and the Prophets, “who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens ; being destitute, afflicted, tormented. of whom the world was not worthy,”* Christian statesmen and rulers are much needed. Principles and not men is a false motto. Party and not truth is a deceptive and dangerous expedient. Able men and men that fear Jehovah the God of Israel, should hold the reins and occupy the seats of power and authority in the land ; so that the government be a blessing to the good, and a terror to the bad always, protect its friends and vanquish its enemies everywhere. Good government is a great blessing, the nations have always needed it, and it has ever been submitted to the choice of the people. Christ is King, and if they would accept Him and keep His command-

* Heb xi.

ments, they would have it ; but this the people as nations never do. So far they have voted against God. Israel of old, the chosen nation would get rid of the Theocracy and have a king ; and so God gave them one, Saul, the son of Kish. He gave them David also and Solomon ; and afterwards He rent the kingdom in twain. And why ? because the people would have it so. God let them do as they pleased ; He treated them as free moral agents. He treats everything according to its nature. Israel would worship other Gods, so He let them join themselves to their idols. The fact is they did not love to have Jehovah reign over them. They chose to forget what He had done for them, and rebel against Him. At last when He sent His Son, they crucified Him. This was enough. The cup of vengeance was then full, and the chosen nation of God that had been nourished, as a mother would care for her child, must drink it to the dregs. Christ saw the sword of the Roman coming, and the abomination of desolation standing in the holy Temple, when one day standing upon

Mount Olivet and looking upon the city from the sorrow of His great compassionate heart, weeping, He exclaimed, "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye *would not*."* *Ye would not*. "Ye *will* not come to me," says the Saviour, "that ye may have life." Does Jesus then weep and love us still when we *will* not? If we were like Jesus, could not we weep over such hardness of heart? Can God be blamed for punishing it? Who can reasonably find fault with Him for taking away from Israel their form of government and placing them under the feet of the Gentiles? Did he not do right? and if the Gentile nations, or individuals, refuse to come under His mild and loving sceptre; if they despise and reject the Son of God, will it not be right for Him to dash them in pieces like a potter's vessel? Verily, shall not the Judge of

* Matt. xxiii., 37.

all the earth do right? "Be wise now, therefore, oh ye kings; be instructed, ye judges of the earth, kiss the Son lest he be angry, and ye perish from the way when His wrath is kindled but a little."*

We would notice one point more, in this connection, to justify God's government over this world. The truth is, God gives the nations better forms of government than they deserve, and in placing the people of the United States under a comparatively free government, He has dealt with them in much mercy. We must consider that He is ruling over a revolted province of His dominions. At the foundation of the world He gave the dominion of this earth to man. Look at it then, shining in the beauty of Paradise, and all the Sons of God shouting over it for joy! Adam, himself obedient to God, and all creation at his command, the fish of the sea, the fowl of the air, the cattle of the field, and everything that creepeth upon the earth all under his dominion. But, alas! how changed the scene. Since Satan

* 2d Psalm.

usurped this kingdom, we see sin, death and the curse reigning from Adam until now. The whole Creation, in the expressive language of the Apostle, "groaning and travailing in pain together;"* man lost to God and himself, and the world in ruins. Certainly, this is not God's work; that which was pronounced good in the beginning. No. It is the work of the Great Destroyer, who is represented as going about like a roaring lion, seeking whom he may devour. By lying he seduced the first pair, and snatched the beautiful kingdom from their grasp; and ever since he has been the Prince of this world in a subordinate sense to be sure; but no less really so. He is called "the Prince of the power of the air, the Spirit that worketh in the children of disobedience."† His name is legion, and followed by devils and wicked men, he would in his rampant rage against God and all righteousness destroy everything, if God himself did not still sit on the throne; and by offsetting one form of evil against another, "cause his wrath to

* Rom. vii., 22. † Eph. ii., 2.

praise him, restraining the remainder thereof.”

Consider then what a province of evil and wickedness God has to deal with on this earth ; and in doing so, how can we judge Him severe in framing even the hardest form of government. A *despotism*, iron bondage, even when necessary to restrain sin, mitigate the curse, and protect His people that must live in the world until the time of their deliverance comes. So we see the necessity of the various forms of government that have existed, and still continue to exist on the face of the earth. We see what they are for. They are not The *Kingdom*, but they protect the saints, the heirs of The Kingdom, who would be entirely worn out if it was not for them. They enfold the Church of Christ as the shell holds the kernel. Sometimes it is the rough burr of despotism ; now the rigid shell of monarchy, then the loose husk of republicanism. At all events, these governments are formal and temporary ; and so, when they are no longer of use, they fall off like decaying leaves after a nipping frost or a pelting rain.

“The voice said cry, and he said what shall I cry, all flesh is as grass, and the glory of man as the flower of grass, the grass withereth and the flower thereof falleth away.”

REFORMS.

Again, as the Kingdom essentially is no form of worship or ecclesiastical or civil government, neither is it any educational, social or moral *reform*. The liberty reform, the temperance, the women's rights, the labor reforms, and all others of the day are not it.

The young man in the Gospel had kept all of the commandments from his youth up, that is, he was a moral young man. Yet there was one thing he lacked. Make all of the people moral after this pattern then, and there will be one thing wanting in the world. *Reformation is not Regeneration*. However desirable political liberty may be, yet, after we break every chain and give all men their rights in a free republic, we have not freed them from the bond-

age of sin and brought them out into the liberty wherewith Christ maketh free, the liberty of the sons of God. There is such a thing as a people thinking more of their own rights than the rights of God.

Let the women all vote, as it is said they do out in Wyoming, let them fill the places of men and do as men do, and have all of the rights they have ; any way as may seem most desirable to those who make their cause a specialty, yet, we may doubt if such a state of things would be *Heaven*. Woman has her place, as man has his, and wherever reformers may put her, it will be still true that her most influential sphere is at home, the dearest spot on earth, an image of the Kingdom when filled with the heavenly spirit, but alas not it, for the family circle breaks : "friend after friend departs," the homestead perchance is sold, and the fond spot once cherished by parents and children knows us no more :

"We've no abiding city here,
We seek a city out of sight,
Zion its name—the Lord is there,
It shines with everlasting light."

Suppose, again, you adjust *capital* and *labor* so that their relations will be equal, and they work together like a good yoke of oxen. Tugging away at the wheels of industry, in factory and shop; in the store, on the farm, in the street, along the highways and railroads. What is the result? Food and clothing, horses and carriages in good style, and enough of them. That is about all. But is this the Kingdom of Heaven? We enjoy such comforts, and we would not be thrust back to the hardships of the Fathers, for we might suffer.

We would vote for every laudable improvement and every wise measure for the distribution of property and the abolition of poverty; but at the same time, we must insist that material prosperity is not synonymous with the Kingdom of Heaven. Admit, for the sake of the argument, that all things are held in common in Heaven. So Christ says that we shall be like the Angels there, and that there is no marrying or giving in marriage in that blessed abode. Does it follow that God's law for this imperfect and sinful state here, on the earth now, is the

commune, celibacy, or free love? As well might we expect to become like the angels, by adding wings to our bodies, as to bring the New Jerusalem down to this world by such legislation. Never, as yet, have a people been found here, since Eden, virtuous enough to use such liberty without abusing it to their own destruction; and we hesitate not to say that they never will be found until the Kingdom comes. As things are, God has ordained the *family*, the *Church*, and the State; and he expects men to live in these institutions according to law as revealed in nature, and in the Bible. If they live virtuously, that is, keep His commandments in love, He deals gently with them; but if they turn the liberty He gives them into sinful license, break through wholesome restraint and try to enter Paradise, by the devices of their own natural hearts, they meet with nothing but a flaming sword. They come under a severe despotism if they are not good enough to govern themselves.

God's people have been found under every form of government. A free government is the

most desirable, but if it cannot be obtained by the use of legitimate means, all Christians have to do is to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's, where they are. They may suffer like the early Christians by so doing; but if they suffer with Christ, they may have the assurance, and be consoled by the fact, that they shall reign with Him in His Kingdom.

And this will be reward enough, "For I reckon," says the Apostle, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

Once more, educate the masses of the people, up to the highest standard in art, science, literature, philosophy and theology, if you please. Yes, make them all highly educated ministers of the Gospel, men in whom shall be the concentrated essence of all other professions and trades; so that they can do anything else as well as preach. Yet after all, according to the Apostle Paul, who was an educated man, they would be liable to be castaways.

It is one thing to have a good education, and another to keep the body under and rule the Spirit. It takes the grace of God to do this; and the education of the natural man, howsoever widely diffused, is not the grace of God in the heart. It is not *The Kingdom*.

FORMALISM.—THE TEMPTATION.

The Kingdom is not then *formal*, in the sense of being a product of the natural or carnal mind; any rite of worship, any form of government, in Church or State, that God may have appointed, for the purpose of holding in check, the disorderly and sinful elements of this world, His rebellious province. Neither is it any scientific, moral, intellectual, or social reform. It is not essentially made up of forms. It is not of this material, work it over into as many patterns or shapes as you please. For example: anciently, the Patriarchal gives place to the Mosaic, this to the simple pattern of the

New Testament, which was used in Apostolic times. This, corrupted, turns to Romanism, upon which, follows the Reformation of the 16th century, giving birth to a variety of Protestant shapes, as Lutheranism, Episcopacy, Presbyterianism, Methodism, Congregationalism, etc. But none of these are the Kingdom of Heaven. Bring them all together, in this age of the world, in an Evangelical Alliance, or into one universal organic body reformed of all abuses, and let this spread itself through the earth, and this is not the Kingdom. As we have observed that the Kingdom is no form of civil government, so a despotism, a monarchy, a republic, or a commune, will not answer to it. Call out the strongest man, call him Cæsar, crown him Emperor, give him unlimited power, and let him extend it over the known world ; give this Emperor all ecclesiastical power, make him Pope of the Church, and let him sit in the temple of God as God, and still the prayer is not answered "thy Kingdom come." Break up this great imperialism, call in a Bourbon, crown him king, limit his power by

parliament or assembly, and let him work and extend his conquests, and build up the nation. We will have more liberty, perhaps, but still it will not be the liberty of Christ.

Again, let the people rise and free themselves from this monarchical administration, proclaim themselves independent and establish a democratic republic ; let this system work, and then in view of all that has passed into history for the hundred years that measure the life of the government celebrate, and what have we ? A great country, stretching from the Northern Lakes to the Southern Gulf, from the Atlantic to the Pacific Coast, full of people, full of resources, carried up in point of greatness so that she stands the peer of any of the kingdoms of the earth ; her ships sailing over every sea, her banner waiving in every breeze, and her prowess acknowledged by all the world. And nearly all of this since the days of Washington and the fathers of the Republic. But, after all, this is not the Kingdom. While the people celebrate and their orators review the past, rejoice in the present and prophecy con-

cerning the future, should they see in vision this great nation extending over the whole of North and South America, and Europe, Asia and Africa, and all the islands of the sea, modelled after the same form of government ; should they behold a universal republic reformed in every conceivable way, by forces working through every avenue of improvement until the agricultural, educational, mechanical, commercial, social, moral, political, ecclesiastical life bursting through all effete and decayed forms shall have diffused itself universally ; clothing the world in a new dress of freedom, intelligence, happiness, and prosperity that has never been equalled, in fact, since Eden, this would not be the Kingdom of Heaven.

We look back six thousand years in the direction where some of our modern philosophers see nothing but forms of human life evolving from apes, and we behold a pair as they come fresh from the hand of God. They are created but a little lower than the angels ; they are crowned with glory, honor, and im-

mortality. Their port is erect, their faces heavenly ; God Himself dwells with them and is their God. We see them walking together with Him in the cool of the day, and they are not afraid, for they have not sinned. He is their strength and their joy, and they fear no evil. They love their God ; they draw near to Him. "Nearer my God to Thee" is their song, and they trust Him for everything ; He draws near to them, and His delight is in them. They are in a garden, they till it, but they do not get weary with labor. As they are holy and beautiful, so they are in a holy and beautiful place. Everything praises God. There is no Satan there ; no death, no sickness, no pain, no curse, nothing to hurt or destroy. Now this is no dream, but inspired history. It is not the phantasmagoria of the political reformer, over which is the trail of the serpent, the blight of sin, the reign of death, all of which must be removed before the Kingdom comes into its fulness, but it is divine glory, a Heaven on earth, a Kingdom from God to man. The Kingdom is not of this world, as it

is in its sinful and sin-cursed state. That which is born of the flesh is flesh, refine it, expand it, dress it as you will. Let us not mistake any development, refinement, or education of the natural man, or old sinful Adam, either on a limited or universal scale, for the Kingdom of Heaven, however beautiful or extensive it may be. Let us not mistake the form for the substance. There is danger of this. The tendency these days is to *formalism*, to rationalism on the one hand and superstition on the other. As both are of nature, and therefore are forms of belief that are not essentially unlike, they can come together whenever occasion should require it. A little finesse in Church and State might bring them into one political body. *Here is the temptation.* The Church is in danger of being deceived in the direction of formalism. If there ever was a season when it needed to retire and be with Christ in prayer, it is now. It is with Him in the temptation and all of the Kingdoms of the earth are before it in their worldly splendor. Is not the Church to conquer them for Christ,

and when they are offered to it shall it not take them, even if it is obliged to yield some of its principles, bow a little and worship a trifle? Shall they not be seized in the name of Christ, though there has to be an alliance with error, and if they are nominally for Christ, is not this enough? Is not nominal Christianity as good as the genuine? the form of godliness as good as the power? But what fellowship hath Christ with Belial? The Holy Spirit tells us that Satan and Christ are opposed to each other. So the *flesh* and the *spirit*—the world and the Church. Satan's art consists in exploding this idea to the end that he may mix them up somewhat, *fuse* them, and so spiritualize the world by secularizing the Church. In this way behold how the "gold becomes dim and the fine gold changed." See the result of this craft! Satan made to look like God sitting in the temple of God, and God made to look like Satan; the world made to look like the Church and the Church like the world. A Church without a Christ, a temple without the shekinah, "Ichabod written upon

its walls ;” religion a form and Satan laughing under it as a cloak. Is this the Kingdom of Heaven? No, say all of those who see the devil in it. There is nothing to hurt or destroy in all of God’s holy mountain.

Must we apologize for throwing our ink at his Satanic Majesty? Luther threw his inkstand it is said ; he had so vivid an idea of him. Let us not be deceived ; he hides himself these days, and feign would make us believe that he has no existence. He ought, certainly, to be exposed by any one who can see him.

He controls the course of this world ; only he would have us call it the “*Spirit of the Age* ;” and in all of our movements keep up with it, and so be led by him. Would it not be well to stop occasionally long enough to see who is leading us? Solomon gives good advice when he tells us “to ponder the path of our feet, that all our ways may be ordered aright.” We may know the Devil ; he works in the children of disobedience, and his manner is crafty. He lies, he flatters, he deceives. At times he transforms himself into an angel of light. His

words are as smooth as butter ; but hatred is in his heart. He is cold, intellectual, brilliant, supple, and slimy or fierce, hot, dark and vindictive. He is always destructive. What he cannot destroy outright, he corrupts by his poison, and warily bides his time.

He counterfeits the truth and palms his sham off for the genuine. The things men seek : life, liberty, happiness, glory, he gives them, but without Christ, so they only have a name to live to be free and be happy. They get the shadow and not the substance. A formal image of the Kingdom of God, ecclesiastical, political, ritualistic, or rationalistic, but not the Kingdom itself. So the Church is tempted, the brethren are accused, superstitions, rites, corrupt religions, infidel principles, subtle heresies, and troublesome schisms abound ; the unholy passions of men are stirred, and there is anarchy and confusion everywhere. If there is peace for a time, it is but that of the calm before a storm, "that rises dark on the way." There is no peace saith my God to the wicked. The Devil never gives it under his ad-

ministration ; he is the greatest agitator in society, and will never let things rest on permanent and sure foundations.

It may not be popular these days, to say anything about Satan seriously ; but what if it is not, it is always safe to follow Scripture and call things by their right names.

The example of the Apostle Paul, who speaks by inspiration of God, is to the point here.

As he sees the Great Adversary of men, going about, he warns Christians, and tells them to be strong ; *strong in the Lord*, and in the power of His might ; to put on the whole armor of God ; that they may be able to stand against the wiles of the Devil. For, says he, "we wrestle not against flesh and blood, but against principalities and powers ; against the rulers of the darkness of this world, against spiritual wickedness in high places ; wherefore take unto you the whole armor of God ; that ye may be able to withstand in the evil day ; and having done all, to stand."*

* Eph. 6., 12-13.

“Stand up, my Soul, shake off thy fears,
And gird the Gospel armor on :
March to the gates of endless joy,
Where Jesus, thy great Captain’s gone.

Hell and thy sins resist thy course ;
But Hell and Sin are vanquished foes :
Thy Jesus nailed them to the cross,
And sung the triumph when He rose.

Then let my Soul march boldly on—
Press forward to the heavenly gate ;
There peace, and joy eternal reign,
And glittering robes for conquerors wait.

There shall I wear a starry crown ;
And triumph in Almighty grace ;
While all the armies of the skies,
Join in my glorious Leader’s praise.

PART II.

Positively.

THE KINGDOM UNFOLDED.



SUMMARILY.—The Kingdom of God is not of this world. It is not of the old nature after Adam, and is not seen in unregenerate persons, principles, laws or institutions.

What is it then, is now our inquiry?

We go to God for an answer, and we find its nature and glory hid in the definition given us by the Apostle Paul; hidden as the oak is concealed in the acorn. It but remains for us

to watch its growth until it becomes *manifest objectively* in the Kingdom come, for this is what we are seeking. This is for what we pray when we say the Lord's Prayer. *Positively*, then, the Kingdom of God is certain principles in the Holy Ghost.

It is something peculiar, "righteousness, joy and peace in the Holy Ghost" or God, for the Holy Ghost is God, a person and not simply an influence. We go to God for these principles, then; He is the fountain of them; they come down from Him; thus the Kingdom coming from above is *supernatural* and *heavenly* in its origin. It does not start from the natural heart of man, is not born of his will or of the will of the flesh, but of God. The New Jerusalem comes down to the soul, and is revealed within it; so that at times love is shed abroad, righteousness is like a river, joy is full and peace passeth understanding.* The Kingdom is, therefore, a *revelation* to the believer. We do not think it out or reason it out, but we *receive* it by faith in the simplicity of a little

* Gal. 5.

child, and as faith is the gift of God, being one of the heavenly principles, so the whole revelation is a *gift*, that is of *grace*, and being received into the soul it is within us. Like a well of water it is within springing up into everlasting life.

The Kingdom is a *life*, then. It is called a *new life*, *eternal life*, *salvation*. The beginning of it is called a *new birth*. It is an infant, as it were, a seed or principle, the beginning of something to be developed, the earnest of something to come. It is a *growth*, therefore, something future as in the flower as well as present in the seed. "First the blade, then the ear, and then the full corn in the ear." Now a handful of corn in the mountain-top, then a glory as of Lebanon. The something future is not the seed, but the flower that is enfolded in the seed, and which, through development, shall bloom. It is the *manifestation* of what is hid within; it is the *glory*, the *redemption*, in all of its parts, soul, body, creation manifest before all the worlds. "For I reckon," says the Apostle, as by the Spirit

he looks forward, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, for the earnest expectation of the creature waiteth for the *manifestation* of the sons of God," and this glory, this redemption, is the redemption of the body, and of the whole creation from the bondage of corruption. It is what the Prophet Isaiah and the Apostles Peter and John see and call the "*new heavens* and the *new earth*, wherein dwelleth righteousness."

So the Kingdom comes in the supernatural power and glory of the regeneration and resurrection; the power and glory that is ascribed to the Father, and that with Him has existed from all eternity; the power and glory of the Son who was with the Father before the world was, and of the Holy Spirit who proceeds from the Father and the Son. The Kingdom, then, is of the Godhead essentially as to nature as in essence the three persons are one. Its nature and glory are divine, and if, according to the Apostle, it is righteousness, joy and

peace, it is all these in Father and Son as well as in the Holy Ghost.

If a handful of corn can appear in the glory of harvest, why may not these divine principles that are seen in the Godhead develope into the Kingdom of God? That they are the Kingdom is true as the seed is in the fruit, that is they are of the same nature. If any one pleases to call these principles fruit instead of seed, fruits of the Spirit, he can do so and be true; still, we are not robbed of our seed, for the fruit-tree yields fruit whose seed is in itself. We never ate an apple yet but that we found seed as well as meat, and though not formally, yet essentially, they were the same, and one of as much consequence as the other.

As The Kingdom through a process of development comes to flower, we have an object before us that we can look at. We can behold its peculiar nature, and glory in a supernatural, spiritual, holy, peaceful light.

We can see it standing out objectively, as in a mirror. Seen in this way, it is righteousness, joy and peace; but it is more. It is the

Brightness of the Father's glory. As it centers in Christ, a person is revealed,—the God-man. The divine veiled in the human, and shining through it, gives a light of supernatural splendor. To the spiritual mind, the heavens declare it; day unto day utters it; night unto night showeth it. Sun, moon and stars, and all the glories of the sky. The broad earth, the great ocean, the everlasting hills, the mind of man with all of his God-like powers image it; but they are not it, any more than the pictures of father or mother, brother or sister, that we hang upon the walls of our chamber, are father or mother, brother or sister. We must not mistake nature for God; the image for substance, the sentiments, ideas and opinions of the natural unregenerate heart, for the principles and fruits of the Holy Ghost. The glory of God is above nature; it shines in the face of Jesus Christ, and as we behold it, we "are changed into the same image," says the Apostle, "from glory to glory, even as by the Spirit of the Lord."* And so we are made

* 2 Cor. 3, 18.

partakers of the Divine nature. We do not become identical with the Godhead ; but we find all that is essential to make us sons of God, and heirs of His Kingdom ; we are created anew in Christ, changed into the image of God, which consists in righteousness and true holiness. And so we are brought back to Paradise. Wonderful ! Wonderful ! Well might the disciples desire to build tabernacles at the foot of the Mount, as they beheld the glory of God shining in the face of Jesus Christ, and upon the risen and glorified saints that stood by. And what a confirmation of the divinity of Christ, to the essential oneness of the Father and the Son, are the words of the Father when He says, "This is my beloved Son, in whom I am well pleased. Hear ye Him." So in light we see light. We behold the King in His beauty, and we see the Kingdom to be a peculiar, vital, heavenly, mysterious, spiritual, glorious, objective reality. A *revelation* or *manifestation* of God in Christ, and the saints or sons of God in glory. A glory and a fulness that in Christ is all and in all. We see this

by faith ; and are made better by looking. We are informed and transformed ; renewed and restored in Christ Jesus ; and in Him, as the second Adam, redeemed finally body and soul, and brought back to Eden.

THE TRANSFIGURATION

We hesitate not to say, that nothing short of an Eden glory can satisfy the soul of the believer in its most spiritual frames as the Kingdom of God, but we have been brought to see it in Jesus, on the Mount. It is good for us to be here, let us tarry a while longer, for the vision is a revelation of the Kingdom. If we keep it before us, we can see it, and thus shall be able, to learn more concerning it.

In the ninth chapter of Luke, Christ has His disciples with Him, and is giving them instruction. “And He said unto them, verily, I say unto you, that there be some of them that stand here, which shall not taste of death till

they have seen *the Kingdom of God come with power.*”

Now, did any of the disciples see it, before they died? Yes, a few days after the Lord took Peter, James and John up into the Mount and showed it to them, and what did they see? We answer, a visible glory—glory within and glory all around—a spiritual, heavenly light, white and glistening, white as the snow. This is of Heaven, though on the earth. It is a revelation of the saints with their King in glory; it is the Kingdom of Heaven, not in its widest extent as it shall fill the whole earth, but an epitome thereof; true as far as it goes, and an earnest of what is to come when the prayer is answered, “Thy Kingdom come, Thy will be done on earth as it is in Heaven.”

Some raise an objection here, and say that we have not sufficient evidence that the transfiguration was the Kingdom. Where, then, did the Disciples see it before they died?

They had glimpses of Christ’s royal majesty, but not to the extent of this vision. In this certainly was the King in His majesty. Peter

calls it majesty. Here was power and glory supernatural and divine, the same peculiarity that constitutes the nature of the Kingdom and distinguishes it from the Kingdoms of this world. The Kingdom was to come with power, and here on the Mount we see it put forth.

Moreover, this view of the Kingdom is given in close connection with the promise that they should see it. At the longest it was only eight days after, and, therefore, was a speedy fulfillment of it. Christ delayed not, but hastened to make good His word and bless His Disciples.

There were *some* that did really see the Kingdom; from the manner in which Christ addressed those present we should infer that *all* would not before they died. So the event proved; Peter, James and John being the privileged ones. This view, it seems to us, clearly explains the words of Christ. It is not all that should see the Kingdom, but *some in distinction from others*. Again, a visible revelation of the Kingdom to His Disciples was in the line of His ministrations. The main pur-

pose of a man's life indicates, to some extent, at least, the character of all his actions.

Now, what was Christ doing? Preaching the Gospel of the Kingdom; proclaiming the glad tidings of it. This was His great work as a teacher; it was for this that He wrought His miracles and gave His parables. As a priest He offered Himself a sacrifice to bring men into it. For what other purpose, then, could have been the transfiguration?

Surely it must have occurred to instruct His Disciples about the nature and glory of His Kingdom. And why is it not on record for our instruction in this respect? We have noticed that Peter, one of the witnesses, refers to it. In his Second Epistle he speaks of himself as about to put off his earthly tabernacle.

The glorified state, then, would naturally be before him. We find that it is, for he refers to it as the *power* and *coming* of the Lord as he sees it on the Mount. In making this known he says that they had not followed cunningly devised fables, but were eye-witnesses of His majesty. "For He"—Christ—

“received from God the Father honor and glory, when there came such a voice from the Excellent glory: This is My Beloved Son, in whom I am well pleased. And this voice, which came from Heaven, we heard when we were with Him in the holy Mount.”* What does the Apostle here testify to if it is not to the King in His Kingdom?

What does the “majesty” reveal, if not a certain sweetness, grace and glory that is heavenly and regal?

“Majestic sweetness sits enthroned
Upon the Saviour’s brow,
His head with radiant glories crowned,
His lips with grace o’erflow.”

Do we not see the majesty, taste and sweetness, behold the glories, feel the grace?

But Christ is not alone. Moses and Elijah are there in their glorified bodies. And do not they look like *kings* and *priests* with Christ? and those Disciples at the foot of the Mount, are they not men in the flesh, Jews? and the territory, is it not the earth? So that

* 2 Peter i, 17, 18.

so far as the glory extends the prayer is answered, "Thy Kingdom come, Thy will be done on earth as it is in Heaven." Must our eyes be holden that we cannot see? It is noticeable that Christ had gone up into the mountain for prayer, and that while there the Disciples went to sleep. Is it because Christians are asleep now that they do not see? Let them awake and behold the light of the knowledge of the glory of God as it shines in the face of Jesus Christ. Faith is sight here. Only *believe*, said Jesus to Martha, on another occasion than the Transfiguration, "Said I not unto thee that if thou wouldest believe thou shouldst see the glory of God?"* Once believe that the Transfiguration was the Kingdom of God, and it is very easy to determine what the Kingdom is. We must see in this light that it is not only a principle of eternal life within the soul, wrought by the spirit of God, and manifest to ourselves and to others in all of the fruits of the spirit, as righteousness, joy and peace, but it is an objective, spiritual reality, a state

* John xi, 40.

of glory on the earth, where Christ and the saints, and the earth, and the Disciples, at the foot of the Mount, shine in divine splendor.

*It is a Christophony, an Epiphany
A glorious appearing of living persons.*

Now, do we read of anything in the Bible like this, that is to be in the future, and if so, is it not the Kingdom of God manifest on this earth. The transfiguration was the Kingdom, not a representation picture or symbol of it, but the Kingdom itself. There is a difference as respects a picture and its original, as between form and substance.

Is there to be found in the Scriptures, another scene described which, when it shall come, shall be like this on the Mount, and therefore, the Kingdom of God also. We shall see as we advance.

THE LIGHT OF PROPHECY.

In looking at the Apostle Peter's writings, we observe that in addition to his testimony to

the Transfiguration, he speaks of the *sure word of prophecy*, which he compares to a light. "We have," he says, "the more sure word of prophecy, whereunto ye do well, that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts, knowing this, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."* Prophecy unfulfilled has reference to the future. and if it is true certainly ought to be heeded. That the prophecy Peter refers to is true, he infers from the fact that it comes from God and not from man. It is not of man's reason, but from the Holy Ghost. It is not natural, like thunder in the sky, but supernatural, like the voice from the Excellent glory. It is not the private views of the holy men that spake, but the pure white truth of God breathed into and through them. It is no mere system of human speculation or philo-

* 2 Peter, i, 19-20.

sophy spun like the web of the spider from its own bowels, but a divine revelation from above, which the Prophets, even, did not fully understand themselves. The prophecy of the Scripture referred to by the Apostle no doubt has reference to the writings of the Old Testament. These come down to us through holy men from God to be as a light to us in this dark and evil world until a glorious day dawns and a bright and morning star appears, in the light of which we shall need no lamp of Scripture to our feet. "For," now, "we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." "For now we see through a glass darkly, but then face to face."

Holding, then, the Scriptures in our hands as we journey, we have a mirror upon which the Spirit shines "and brings the truth to light," spiritual truth—supernatural, "the knowledge of the glory of God as it shines in the face of Jesus Christ."

"To Him give all of the Prophets witness," says Peter to Cornelius, "that through His name

whosoever believeth on Him shall receive remission of sins." It is of this salvation we are told that these prophets inquired, "searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the *sufferings* of Christ and the *glories* that should follow." Christ, then, in His sufferings and glories was the object before the Prophets as by the Spirit they testified.

By supernatural inspiration they spake of this Divine Person. The light that reached their eyes from the distant future came from Him. So we see that it is the supernatural element in connection with the person of Jesus that explains the meaning of the Scriptures. If this is ignored or misapprehended they are a riddle, and become a mere plaything in the hands of speculative sophists, who ever and anon, as please the fancy, turn things to images, legends, allegories or myths.

It is a common saying that we need the Holy Spirit that we may understand Scripture; that we must be led by the Spirit if we would

know the truth. But what is the Spirit but the supernatural? What is it but an apprehension, vital and real, of the supernatural in the letter and form revealing to us objective facts? And what is formalism but the letter or form without the supernatural. Take away the supernatural, then, out of the Bible, and you destroy the very spirit and life of it. It is not God's word, then; therefore it is anything any one may please to make it; at best a treatise on natural religion. It may stand beside the works of Confucius and others, but as to being a revelation from Heaven to man of power to raise him to glory, it fails.

But the supernatural element cannot be eliminated from Scripture. It is there, whether men will believe it or not, and there it will remain as the word of God, which shall abide forever. The writings may pass away, but the supernatural truth as it is in Jesus shall become more manifest as revelation succeeds revelation, until all is fulfilled in Him.

This is the *light of Prophecy, a supernatural,*

spiritual, heavenly light, even as of the Holy Ghost.

Not only is the supernatural the light of the Old Testament, but it shines with even greater splendor in the New. It unites the two dispensations as sunlight joins morning and noon. Hidden in the predictions, types, shadows, covenants, ceremonies and commandments of the Old, it becomes manifested in the supernatural events connected with the Lord Jesus Christ, as His Incarnation, Transfiguration, Crucifixion, Resurrection, Ascension. And is there anything more that has not been revealed, as yet, like His Second Advent, it belongs to the supernatural. This is the light inaccessible, ineffable, that, with the God-head, has existed from all eternity, which no man can approach unto in its unveiled essence and live, yet as a ray from Heaven at dawn, it appears in the early record, and advances until it illuminates the entire sacred page. It is this that shines upon us at Creation in the glory of Eden, and which, though obscured by the fall, rises again in the narrative given us

of God's chosen people, until it appears in Jesus Christ. It leads the inquiring soul to Him as did the Star in the East the Persian Magi. It stands over his cradle, follows Him in His ministry, mingles with His sufferings in Gethsemane and in the dying agonies of the Cross, rises with Him from the grave, and ascends with Him to Heaven where all is light. It comes in the out-pouring of the Spirit to the souls of men, according to the Saviour's promise that He would send the Comforter. And yet once more revealing the person of Jesus descending as He ascended in the clouds of Heaven in the glory of His Father, and all the Holy Angels it comes, comes down to earth. Then

“Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen.”

THE LIGHT OF HISTORY.

Prophecy is a unit, though divided into two parts, *fulfilled* and *unfulfilled*. That which is

fulfilled is History. This has come from the realm of faith into sight, and has become objective in the record of this world's movements. No fable, allegory, romance, dream or myth is History, but rather veritable substance, literal fact with which men and nations have had something to do.

It is even the record of their very life, the real truth concerning them more wonderful than all of the heights or depths of human speculation; stranger than all the loftiest soarings of the most excited imagination. Fictitious, romancing and poetical inspiration spread their wings of wax, and we are borne along the clouds in the most attenuated ether; but as in the fable the wings melt, and we find a *decensus*, if not to the Great Elsewhere as some one has called Hell, yet to the Great Nowhere, where Nihilism reigns.

Who is more bewildered than he who lives in the regions of fancy? On the other hand, who has more light than he who reads the History of this World, and sees the supernatural, that is, God in it? Sees Christ, the beginning,

middle, and end of it; He, the Alpha and Omega as He is revealed, is its light. He is the light of the world; we have no light without Him. The past, the present, and the future center in Him, "for of Him, through Him, and to Him are all things." By Him all things were made, for Him they all exist, and to Him everything moves. History, like prophecy, then, is a revelation of the supernatural, God is in it, and in its light. Primarily and essentially, all of its events existed in His mind, and now as they stand out in the past, they are to be viewed as having reference to some plan of His with respect to this lost and ruined world, viz.: the Plan of Redemption through Jesus Christ.

No one can be a competent historian, not even an intelligent reader of history who discards this plan for it reveals the design of God.

A wise master-builder makes his plan beforehand, and puts it upon record. He then collects the materials that are to go into his building. As the stone, wood, iron and brick, lie scattered about, the casual observer represent-

ing some historians sees nothing but confusion, without making any further inquiry, he describes what he sees, and lo! he gives us confusion in his writings. The reader not satisfied with his book, asks what are the materials for, so he writes again, and after a closer examination pronounces the design a building; but not being acquainted with the architect, he draws on his imagination for the plan. He gives us what he fancies it is to be, when the materials are arranged. We may take the thing of fancy and publish it as the true. However, it is the master's plan that will make manifest, or the building as according to this plan, it rises from its foundation, that will reveal the truth. So, indeed, history shows us a supernatural heavenly temple rising. The builder, God. The plan, the Scriptures, the materials in the earth. As the plan reveals the building, and *vice versa*, the building, the plan, so does the Scripture and genuine history mutually fulfill and interpret each other.

The question of *Scripture Interpretation*, therefore, is settled in this light. It is the

supernatural or spiritual, historical or literal method, that is the true as opposed to the figurative and mystical, not the spiritual as opposed to the literal, as many writers put it, but the spiritual as opposed to the imaginative. The thing as opposed to its image, the genuine as opposed to the counterfeit, the true as opposed to the false. Do we understand what the term spiritual really implies, when we use it? Properly, it has reference to the Holy Spirit, to the mind of God, as revealed in the Scriptures; therefore, to the supernatural as distinguished from the natural; to the new man in Christ as distinguished from the old man in Adam. The two natures, the *spirit* and the *flesh*, which are in opposition, explain its true use. In the light of these we see that the spiritual is not opposed to the literal, but rather to the natural, the imaginations of the flesh or Adamic nature. The glow of an excited imagination is not the inspiration of the Spirit. The fanciful hypothesis of visionary thinkers is not the word of God. To the law and the testimony, then, as supernaturally re-

vealed and historically interpreted, and not to "wizards that mutter and peep," and with rods of their own and incantation that is not prayer call up from the "vasty deep" of their own souls, or dead men's souls, "red spirits and white, dark spirits and gray," and call themselves spiritual.

Spiritual means Holy Ghost. Could we always be satisfied with His words in their simplicity, the book that we should love the best would be the Bible—the learning that we should prize the most would be that which would give us a knowledge of its meaning, and the preaching that would please us the most would be the sound exposition, with the apposite application, instead of the sensational inflated verbose arranged to gratify an itching ear, and make the people stare. Peter preached a very plain sermon on the day of Pentecost in the words of the Holy Ghost. It was made up largely of quotations from the old Testament, and simply revealed the fact to the Jews that they had crucified the Messiah.

David is sent against the Philistines, who

conquers them by slaying their leader Goliath, of Gath, with a sling and a stone. Peter is an uneducated fisherman, David is a shepherd and a stripling, but the Spirit that uses apparently feeble instrumentalities in the pulling down of strong holds, is seen to be mighty. "It is not by might or by power, but by my spirit saith the Lord." So the glory is to God, and we see the spiritual to be the real, even like the historical, and instead, therefore, of being opposed to the literal events of history, is directly or indirectly the power that produces them. To oppose, then, the spiritual to the literal is a wrong use of terms, for they are identical in all the facts of sacred history. To oppose the spiritual to the natural, to the imaginative, speculative, and figurative ideas of men is a correct use of language, for there is no divine spirit or life in the dead forms or images, that are conjured up in their brains, indeed, as they belong to the old nature, they are at enmity with the Holy Spirit, and it is the holy that is the *truly* spiritual. The spiritual, as to its nature, is just as literal, and therefore,

as real a thing as the natural. Christ though a supernatural person was a literal historical character. The new nature in the Christian though hidden with Christ in God, and which is found at the second birth is as real a life as that of the flesh, which comes at the first. Because a person or a thing, or an experience, is spiritual, and at times out of sight, as is the flower while enclosed in the seed, it does not follow that it is not real, and is to be sometime in the letter and in history. *We are often obliged to wait for things to grow before we see them.* So it is with history, and it is here that the light we have followed, reveals to us *the Philosophy of History*.*

This, we are told, by one of our ablest theologians, is "*development*" But everything developes itself, according to its own nature. Wheat is wheat, tares are tares. That which is born of the spirit is spirit, and that which is born of the flesh is flesh, and they never cross from one to the other by any natural law ; tares never become wheat, flesh never becomes

* "*Philosophy of History.*"—W. G. T. Shedd, D.D.

spirit, unless by the destruction of their vital principle, and the clothing of a new body, that is a *new creation*. Indeed, the destruction of the one is the life of the other. There is, therefore, another law to be taken into consideration in the study of history, namely, that of death or decay. If we have *rise* and *progress*, we also have *death*, this comes in upon the law of development, and says, thus far shalt thou go and no further, and then dissolution takes place, and so if there is an advance it is by a new creation.

But God alone can create, therefore above, before and in all law is the agency of a personal God. The laws of development and destruction are but the mode of his operations.

He starts things supernaturally, he causes them to grow according to nature, and for good reasons he destroys either naturally or supernaturally.

Certain it is, as we trace his operations in the past, that he has supernaturally intervened. He has stopped progress by supernatural judgments as in the case of the antediluvians and

Sodomites, and he has arrested decay by the resurrection of dead bodies. We have examples enough in history to convince any reasonable soul, that there is a personal God who lives distinct from His works, and governs without being confined exclusively to any particular method. History has made progress, if at all, supernaturally, not simply, and alone through nature. So we see that the light of history as to philosophy, as well as interpretation, is the supernatural.

As in the past so in the future, therefore, we may expect that God will interpose supernaturally and literally in the accomplishment of His plan of redemption ; that perfection will only come through destructions and new creations, that the age of miracles has not yet passed, and that the kingdom of God when it comes will be ushered in by supernatural judgments, and displays of divine power, that shall destroy the old, and bring in a new order of things that may properly be styled a *new creation*. And is it too much to assume that this expectation is clearly confirmed by the teachings of

the Bible? Nay, read the eighth of Romans, and mark the "*earnest expectation*" of the groaning and travailing creation, that lies under death and the curse. What is it, but a waiting for deliverance from the bondage of corruption for the redemption of the body, and the manifestation of the sons of God? God shook the earth once at Sinai, and yet, "once more" He will shake not the earth only but heaven, and this world, yet once more says the Apostle, "signifieth the removing of those things that are or may be shaken, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom that cannot be moved, let us have grace whereby we may serve God with reverence and godly fear. For our God is a consuming fire."*

Give us, then, for our torch, as we seek for the Kingdom the supernatural or spiritual, historical or literal method of interpretation, and that philosophy that always recognizes the personal God Jehovah as near and not afar off, and who wondrously working after the

* Heb. 12, 27-28,

counsel of His own will is ever bringing to light the hidden things that are not yet until all is fulfilled in Christ the Prophet, Priest and King of the world. Then with the King comes the Kingdom, answerable in glory to that seen on the Mount, spiritual, yet literal on the earth. To such a Kingdom patriarchs, prophets, apostles, martyrs, and holy men of all ages have testified. The sufferings of Christ and the glories that should follow were before the worthies of the Old Testament dispensation as the polar star is before the mariner at sea. The former has become history, while the latter, which has been partially revealed in the Transfiguration, is to be more fully manifest at the Second Advent, when the Lord shall come in the glory of His Father and of the holy angels." Who is this King of Glory? The Lord of Hosts He is the King of Glory.

Christ is King. The Kingdom of God we are seeking is the Kingdom of Christ. As He came to this earth supernaturally and literally to suffer, so in like manner He is to come to

reign, come in glory, even as He was seen on the Mount, objectively before all nations, even as now subjectively by His spirit He reigns in the hearts of His people. Prophecy, as it becomes fulfilled and passes into history, reveals this supernatural person, Christ. The New Testament supplements and completes the Old. The four Gospels that are a record of the life of Christ are a bright fulfillment of what Moses and the prophets saw, while the Acts of the Apostles and their Epistles, "Tell the old, old story, of Jesus and His glory; of Jesus and His love."

"All the light of sacred story
Gathers round His head sublime."

And in this light even secular history becomes in its prominent features a commentary on the Bible. For while the main purpose of Scripture reveals the history of the Church on its way to the triumphant glory of the Messianic Kingdom, yet, incidentally, there is seen in outline the kingdoms of this world. Their rise, progress, and final destruction, is observa-

ble in Daniel, while there is much in detail as respects some of them in the other books.

Well, then, does the Apostle Peter, recognizing the supernatural element in prophecy, and how it has its fulfillment in actual events, call it the sure word and a shining light, more sure even in its testimony to the Kingdom than the Transfiguration, for while there were but three witnesses to the majesty on the Mount, all the world can read history, and if, as a whole, it cannot testify experimentally to its power and glory, not having the spiritual discernment, yet there is an innumerable host that can, even the whole company of believers, those whose minds have been illuminated by the Holy Spirit.

Oh! what a cloud of witnesses rise up to testify to the supernatural glory of Christ and His Kingdom. If we take into account all who have died believing, and all that are living now of like precious faith, how great the number. "The Holy Church throughout all the world cry, Thou art the King of Glory, O

Christ; Thou art the Everlasting Son of the Father."

All hail the power of Jesus name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all.

THE LIGHT OF EXPERIENCE.

The Church cries because of its experience.

There is an experimental insight that convinces the believer as no other evidence can. We may know a thing by picking it to pieces and examining its parts; so we may know bread for instance, but such a knowledge does not satisfy our hunger, or so much convince us of the use of bread as the eating of it. It must go into us, and become a part of us, before it nourishes or does us any practical good. So of God and spiritual truth; we must taste and see, must experiment with or experience the truth as it is in Jesus, in order to know its excellence. So scientists experiment with nature, and obtain a knowledge of it. They get at the

facts by experience and so construct their science. In their sphere they may be learned and great without religious knowledge, but in the realm of the supernatural, children, who know Jesus, practically, as a divine Saviour, are wiser.

There is an experimental knowledge of the supernatural as well as of the natural, and if we accept the testimony of scientists as regards physical facts, why not, on the same principle, receive the testimony of Christians as to the things of God's kingdom ?

Believers do have a consciousness of these things in a sense that so convinces them, that they cannot be reasoned out of them. It is the consciousness of *faith* which will become sight when that which is perfect is come ; that which rests upon the word of God, and in lively exercise can say it knows, because *God says so*.

The testimony of such faith is not to be despised. It is as good as that which is born of scientific investigation, good to a demonstration, though it has reference to things hoped for and unseen. These things are something or nothing. If they

all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory as by the Spirit of God." Faith that is inwrought fastens upon a person, and not simply upon an abstract doctrine, precept, law or principle.

Through the Spirit there is a manifestation of Christ Himself to the soul, as He is seen not only to be a Priest and a Prophet, but a King—the King in His beauty. He is seen as transfigured, and everything spiritual related to Him; as angels, saints, heaven doctrines, precepts, laws and principles are glorified, and holy in Him. Know Jesus to be the Son of God by the power of the Holy Ghost; and then, from His height of supernatural prospect, judge of the doctrines of the Incarnation, Atonement, Resurrection, also of the *law* of God, His *word* and His work, the principles of His government and the objective manifestation of them in the Messianic Kingdom. How they shine when they are connected with the supernatural Christ! Seen to emanate from Him and center in Him, they are as a blaze of

God with Christ, and the glory that is to come thereof, which already casts a halo about the saints, they have not perceived.

They do not study the word so as to enter into its depths. The scales of ignorance have often holden the eyes of the saints, and it is well when the Holy Spirit opens our understandings to receive the Scriptures and enables us to see Jesus Christ as He truly is in the field of the word of God like a treasure hidden therein. So it is while all real believers have an experience of the truth as it is in Jesus, some have it in a higher degree than others, yet the different degrees are all of the same kind. They all belong like the glory of the Transfiguration and the light of prophecy and history, to the supernatural. They are not of nature, for spiritual things are spiritually discerned, that is supernaturally by the Holy Ghost. The natural man discerneth not the things of the Spirit. The Father, through the Holy Spirit, reveals them. The soul illuminated from on high sees Christ, and is transformed into His likeness. As says the Apostle, "we

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the heavens above, the earth beneath, and the waters under the earth. Comprehensively, all things are for the glory of God, through the redemption there is in Jesus Christ.

In Him Creation is seen in a new light, so that it reflects the supernatural brightness of the Transfiguration. In Him the invisible perfections of God are clearly seen by the things He has made. "The heavens declare His glory, the firmament sheweth His handiwork; day unto day utters speech; and night unto night sheweth knowledge of Him." In Him the naturalist is wise and devout; while he studies Creation and beholds in it the glory of God, he sings, "Let mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl, kings of the earth and all people, princes and all judges of the earth. Both young men and maidens, old men and children, let them praise the name of the Lord; for His name alone is excellent; His glory is above the earth and the heaven." He sings of a glory above nature; yet all nature, as a mirror, reveals it in Christ the Lord.

pression the seal. All that is true in Christ for the believer is made over to him. Christ crucified, risen, ascended, and coming again in glory for him, is all real in Him; so that it is not so much the believer that lives, as the Christ who liveth in him. It is to Christ he looks; it is from Him he draws his strength; it is for Him he lives.

But, in particular, we observe that the believer *in Christ* finds

WISDOM.

Christ being the Eternal Word, the fountain of all wisdom, gives it liberally to all of His members. The written Word that is but a reflection of Himself, opens for them the mystery of life, giving the origin, use, and end of all things in Him; for, as it is written, "of Him, and through Him, and to Him are all things," all things created and uncreated, material and immaterial, all beings, forces, principles, laws, movements; all science, art, history, philosophy, institutions, every thing in

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to others that we *are* righteous. It is life, it is spirit, it is power, which reproduced in the visible conduct of the believer, manifests that he not only *appears* to be a Christian, but that he is one in truth. Without it, we can get, at most, a dry formal righteousness; a mere imitation of Christ, that is in or out of conformity to the original, according to the media through which it is perceived; as through Judaism, Romanism, or the different varieties of Protestantism.

There are many observers, and they copy according to their impressions; and to the inquirer for truth, it is, lo! here, lo! there. Christ asks, "Whom do men say that I, the Son of man, am?" and the Jew says, Jeremiah, or one of the Prophets; while to others He is the Pope, Paul, Calvin, Luther, Wesley, Roger Williams, Channing, Parker, Renan, or according to Strauss, a myth; to others He is Christ. So His robe of righteousness, instead of retaining its seamless unity, is rent and parted, soiled and trampled upon. To the multitude He is anything or nothing, as they

believer, by virtue of his union to his Lord, enters into His work of suffering and obedience, and becomes a partaker of it. The sin and death inherited, by virtue of the union with the first Adam, passes over to Christ the second, while His righteousness and life is transferred to the believer.

Says Luther, writing to his friend, Sponlain :
“Art thou weary of thine own righteousness? Dost thou rejoice in and trust thyself to the righteousness of Christ? Learn, my dear brother, to know Christ and Him crucified. Learn to despair of thyself, and sing to the Lord this song: Lord Jesus Thou art my righteousness, but I am Thy sin; Thou hast taken what was mine, Thou hast given me what was Thine own; Thou hast become what Thou wast not that I might become what I was not.”

So we see that the righteousness that justifies before God is not simply a formal act, but a living principle derived from Christ.

Within it is the source of all outward conformity to the law of God, by which we show

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tertained, thus making the human reason the judge in the place of God.

If it is true, says **the** objecter, then all of the good works that a man does, so far as his salvation is concerned, amounts to nothing. He is entirely unworthy and has no ability to save himself; he is entirely dependent upon the sovereign mercy of God, hence, election, regeneration, decrees, and so on in a chain, one link leading to another, until there is a complete system that is like a yoke to which in all humility and meekness, the free will and proud reason of the natural man finds it difficult to bow, and therefore tries to break. But it is Christ's yoke, and needs only to be submitted to heartily, that it may be found easy and light.

Sometimes it is received and rest is found to the soul, but often Jesus, only seen in connection with other truth involved, becomes a stone of stumbling and a rock of offence. Some hit upon one point of doctrine. others upon other points. And it is not only singly and alone that persons become lame, but there are schools

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and as the beams of doctrine go out from Him, so they find their unity in Him. They lead us to Him, and reveal Him to us as the source of all light and life and power. By them the Father draws us, as by a golden chain, to the foot of the Mount, and manifests Himself in the divine person of His Son.

And this is His name, The Lord our Righteousness.

“Jesus, lover of my soul,
Let me to Thy bosom fly.
* * * * *
Thou, O Christ, art all I want;
More than all in Thee I find.”

SANCTIFICATION.

In Christ the believer is righteous. In like manner, also, he is *holy*, that is, in God's sight he is so. He is so because he is God's workmanship, created in “true holiness,” as well as in righteousness. By righteousness he stands, by holiness he is pure. In the garment of salvation they both belong to the super-

natural Christ, so when we say a believer is holy we do not mean that it is so much the believer as the Christ who dwelleth in him. In himself, that is in his flesh, dwelleth no good thing, but *in Christ*, being a partaker of a true holiness that is divine, he is holy. He is a saint. He is so because by a divine anointing he is set apart as a vessel of honor to show forth the praises of God. He is "created unto good works." A principle of holiness is within as a seed, and "he cannot sin because this seed remaineth in him." It is out of this seed—Christ within—that all that is pure and lovely as respects the conduct of the believer in God's sight proceeds. It is the pure heart which sees God, and upon which God looks in His judgment of character. "Man looketh upon the outward appearance; God looketh upon the heart."

It is the inward man that is renewed day by day. It is the spirit within that fills the soul with holy thoughts, desires, emotions, purposes. It is the white snow of the *new nature* separate from the old man of sin who was

crucified on the cross, but still clings to the soul like the ghost of a dead body to torment it with its temptations and darts. It is the Jacob within that God loves as opposed to the Esau He hates. Let the two natures that dwell within the believer, like two persons, explain and it is clear. Keep them distinct, and do not fuse them, and we hold on our way between the Scylla of sinless perfection on the one side and the Charybdis of imperfect holiness on the other. We avoid the folly of trying to improve sin or whiten divine holiness. We make no attempt at the leopard's spots or the Ethiopian's skin, neither do we try to burnish the sun. We make a distinction between God's work and our own, and are satisfied if we can do our own well without undertaking to do His. Yea, guided by this principle and passing the strait as ships enter the Mediterranean, so we find ourselves upon the open sea of thought, where the shores recede and the expanse is boundless. Holding on to it we make discoveries. Holiness and sin, we find, dwell not only in the secret chambers of

the soul, but all around on the continents of the globe we see them embodied in the institutions of men and forming their character. They both have a history, and can be seen as they manifest themselves. Out in the desert of Paganism sin appears black and hairy, with hardly a covering. On the plains of Judaism and upon the highlands of nominal Christianity she arrays herself in a variety of artificial robes, but everywhere, back of all whitewash and paint, she is seen to be the same dark object, full of the vital force of a nature set on fire of Hell, destined to no improvement, but to go on from bad to worse unto destruction, and this because she has *no ability* in herself to change her character. That which is born of the flesh is flesh, and always remains so. It remains so in the regenerate as well as the unregenerate, only in the regenerate its power is resisted by an antagonist that conquers. Conquers not by improving, but by destroying it. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

From sin we turn to holiness, and in all his-

tory and among all nations ; when she appears as she truly is, she is a pilgrim and a stranger. In the World but not of it, using it, as not abusing it, passing through as on a journey, serving God and doing good, “the law of God, the rule, the love of God the principle, and the glory of God the end of all of her activity.” Look at Christ ; it is said of Him that “He was holy, harmless, undefiled, and separate from sinners,” and He is the Head and pattern of all of the Saints. They are holy in Him, by receiving Him into themselves, and thus partaking of His holy nature ; but this nature is not always manifest to believers themselves, or to others. It is only as they abide in Him, which it is their privilege and duty to do, that they are sensible of the life of holiness that is within them, and bear fruit ; then they rise in the divine life, not by any mechanical arrangement, but by the force of the life itself sometimes to rapture ; and in some measure at least, comprehend with all Saints, heights and depths of love that gives them assurance, and make them not ashamed. So filled may they

be with the Spirit, that they can enter into such experiences as are recorded of some distinguished saints. It is possible for the Christian to constantly attain to a higher knowledge of holiness, while he sojourns as a pilgrim here ; but that this principle can be *completely* apprehended and *perfectly* manifested in the mortal body, is as wrong to suppose, as it is to say that, as to its nature, it can be improved. It is not in this progressive sanctification, that is, the apprehension and manifestation of holiness, that the believer's perfection lies, but rather in the purpose of God, that from all eternity, has separated him from the world in Christ Jesus, through the blood of the sacrifice and the gift of the Holy Ghost ; as it is written, "Them that are sanctified by God the Father." "Wherefore, Jesus also, that He might sanctify the people with his own blood suffered without the gate." "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit." As one has said, "The Father from all eternity set apart His Son for His own sake, believers are in Christ,

and, therefore, are sanctified for Christ's sake,"—sanctified by the blood. God sees the blood sprinkled upon their hearts, and He passes them by. Christ is their passover, He is their *sanctification*. He is so, by the indwelling of the Holy Spirit who, as to essence, is one with Him, and by whom He performs a practical work of sanctification in the heart ; working in it to will and to do. It is here in Christ, that the believer's perfection lies.

In Christ he *is* perfect ; otherwise the purpose of God—the work of the atonement and the gift of the Holy Ghost—are a failure. It is in the apprehension and manifestation of that holiness, that has its source in the *person* of Christ, that we find imperfection. In this is progression, a constant walk ; one step leading to another, until this mortal puts on immortality. So, while in one sense the believer is perfect, in another he is not ; and is therefore exhorted to grow in grace and knowledge.

If he lives in the Spirit, he is to walk in the Spirit. If God works in him to will and to do, he is to work out what God works in. If he

has a religious experience, or a life hid with Christ in God, it is to appear in all of the fruits of the Spirit; "as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If he has light, he is to let it shine. If he is perfect, he is to go on to perfection; "be perfect, even as his Father in heaven is perfect."

A high standard of excellence and purity is before him, and in apprehending it in Christ, as He works by the Spirit within, and in making it manifest, lies his responsibility. Like the wind, the Spirit breathes within him, and he knows Him by his effects.

It is in this perfection of experience and walk, that Christians are ever to make progress, glorify God and be happy. In this way the living principle of holiness or the life of Christ is made manifest, and while in itself it is perfect and cannot be improved, yet as developed in the lives of Patriarchs, Prophets, Apostles, and holy persons of like precious faith as the entire Church on earth, it appears as imperfect.

Perfect and imperfect at the same time is written of Christians and the Church.

“The riddle has two feet and were but one
Cut off, truth falling to the ground were gone.”

Or as the same poet quaintly says.

“I’m sinful, yet I have no sin—
All spotted o’er, yet wholly clean,
Blackness and beauty both I share,
A hellish black, a heavenly fair.”

The Apostle Paul makes a clear distinction when he says to the Phillippians, “not as though I had already attained either were already *perfect*, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as *be perfect* be thus minded.” All the Church is perfect. Spiritually, as the mystical body of Christ,* perfect. Formally; as split

* Phil. iii, 12-13.

into sects and modified by naturalism, imperfect. Perfect in Christ, imperfect in forms of worship, in administration of government, in mechanical arrangements, *in all that pertains to the flesh*. The perfection we get is one of nature or principle, this is uniform, constant and abiding, while forms are as clothing put on for a temporary purpose. The dress changes as the man grows. "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things. For now we see through a glass darkly, but then face to face; now I know in part, but then I shall know even as also I am known." Face to face, knowledge to knowledge, mortality swallowed up of life. "Clothed upon from heaven." What is this but a revelation of Christ himself as the believers sanctification? What is it but transfigured purity as seen in the Kingdom on the Mount? In this view, how completely is that which seems contradictory, blended in unity. We are now really perfect, yet by reason of imperfection it doth not yet appear that we are so. On the

Mount, in *the kingdom*, in glory with the king,
it does—it will appear, for we shall *be like Him*.

“Behold, where in a mortal form
Appears each grace divine ;
The virtues, all in Jesus melt,
With mildest radiance shine.

Be Christ our pattern and our guide ;
His image may we bear :
Oh, may we tread his holy steps,
His joy and glory share !”

REDEMPTION.

Again, Christian experience is of *redemption*.
In Christ the believer not only sees, stands, and
is pure, but *he shines*.

In Christ, as God's workmanship, he has
brightness. He is glorified soul and body.
Christ is the redemption of the believer in every
sense, as He is Redeemer, and the price of re-
demption; but here we refer to the last finishing
touch that which is the completion of the whole
of His work, to wit: “the *redemption of the
body*,” “the *manifestation* of the sons of God

in glory." Glory means brightness, and it is objective, as on the Mount. Moses, Elijah, and Christ, appeared in glory there. Moses had been buried, but there he is in the body. Elijah had been translated, and there he is changed entirely into the glorious image of his Lord. Real persons are these, not ghostly phantoms; solid substance, not thin air—soul and body united in glory we see, giving us the identical Moses who led the children of Israel out of Egypt, the same Elijah that discomfited the Prophets of Baal on Mount Carmel. There they are with Jesus talking with Him; the same Jesus who was born of the Virgin Mary, who suffered under Pontius Pilate, was crucified, dead, and buried. The same who has risen from the grave and ascended to heaven, from whence we are told He is to come, "and change the vile bodies of the saints and fashion them like unto His glorious body," and so bring them all into the same state of transfiguration. Now, what more do we need to assure us of the reality of the future state, and of the redemption of the body, than what is given

here so clearly in God's word? Questions arise, and men imagine, speculate, or guess, and give us dreams; but here are *facts* of the nature of historical events. Supernatural to be sure, but no less real—facts which believing, establish us, as on the everlasting rock, where unmoved by the winds of various doctrine, all of our steps are ordered aright.

Is it the old question, as to “how are the dead raised up and with what body do they come?”

What better answer can we find than Paul's to the Corinthians, as we read by the light of the transfiguration. “Thou fool,” says the Apostle, “that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased Him, and to every seed His *own body*.”* The figure of the grain explains it. There is a principle in the seed which connects the old, which passes away with the new that appears, the new springs out

* 1 Cor. xv. 36-38.

of the old, the new is the old, that is, it is wheat, that is, it has the form, the color, the taste of wheat and not of corn, or any other grain. Identity in this way is preserved, so that place it where you will, in the ground, or in the ear, as we see it in harvest, and it is the same, *it has its own body*. So the mortal body of the saint ; it has within it an immortal principle, that longs for a new dress ; it is therefore “sown in corruption, it is raised in incorruption.” The mortal dies or is put off like an old garment, but the living principle is reproduced in a new immortal body. God giveth it a body, yet it *is its own body*, and not the body of another ; identity is preserved—so is it—a man that is buried—it is a man and not a beast, or an angel that is raised. Is it Moses or Elijah ? Behold, in glory they appear in garments white and glistening, the same persons that walked the earth, with the same form, the same features, abating all that may have been defective ; new bodies they have, but they are *their own*, and by them they are known, by those who knew them here.

Is not this enough, in answer to the question, How are the dead raised up, and with what body do they come? Raised as the wheat is raised, by the power of God; clothed upon from Heaven, by the same power, with a body new and immortal. A body not another's, but *their own*. So we shall be ourselves in heaven, and there we shall meet with others who shall be themselves; and here, we find another question that is often asked, answered; *Shall we recognise each other in Heaven?* If we know as much there, as we do here, we certainly shall know each other. But as to this, he who asks a question that implies a doubt, is certainly a fool. "Thou fool," says the Apostle.

Ah, but some will say, it is *mysterious*. So it is, wonderfully so; but it is *true*, gloriously true. All things run out into mystery; the forces and processes in the vegetable world, the connection of the soul and body, all the powers of matter and spirit—life itself. To how great an extent are they hidden from us? Mystery here, however, does not hinder us

from accepting them as realities, and making them of service. We go on using our souls and our bodies, sowing seed and reaping harvests ; handling steam, electricity, the light and the winds, if we do not understand everything about them. Wonderful progress has been made in this way, so that we boast, in this nineteenth century, of great civilization. Steam propels our carriages ; the lightning carries our thoughts, and various forces in a thousand forms of machinery in the factory, the shop and the field, yield us valuable service. Here, we are no fools, but practical men and women, bent on improvement, and striving for success. We do not stop the wheels, destroy business, and starve ourselves, that all mysteries in nature may be solved at once, but we work with what is at hand, and make discoveries, or others do for us, as we advance. What we know not now, we expect to know hereafter. All along the route we shall pick up knowledge, and thus may be able to contribute more and more to a grander civilization than that which spreads and towers now. We

are wise in the world for the world, in our generation ; but forsooth, because there is mystery about Jesus and the *redemption* of the body, He is rejected, and His doctrine accounted foolishness. This spirit is to be condemned ; it is as though a man who goes forth to sow, should refuse to take the seed that God has created, because there is mystery about it, and expect to reap a harvest with some imitation of his own device, made, perchance, of wood or stone, thereby showing a want of confidence in God's method, and a conceit for his own. It is a spirit that comes of unbelief and that pride of intellect which, boasting of itself, asks questions of God, for no other reason but "to catch something out of His mouth, whereby to accuse Him." It is the same that Jesus encountered, among the Pharisees and Sadducees, the same that Paul found at Athens, in Stoic and Epicurean. The same that at present dissolves the supernatural into the natural, puts everything, matter and spirit, into the alembic of natural science, and will hold to nothing, but what *it can see* in some phase of

naturalism. If Job was at all tinctured by this spirit, and thought himself something when he was nothing, how effectually was he cured, when God tried him with questions, out of the whirlwind. "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me." "Where wast thou, when I laid the foundations of the earth? declare if thou hast understanding." "Hast thou entered into the springs of the sea, or hast thou walked in the search of the depth?" "Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death?" "Where is the way where light dwelleth, and as for darkness, where is the place thereof?" "Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail?" "Hath the rain a father, or who hath begotten the drops of dew?" "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" "Canst thou bring forth

Mazzaroth in his season, or canst thou guide Arcturus with his sons?" * * *

"Moreover, the Lord answered Job and said: Shall he that contendeth with the Almighty, instruct Him? He that reproveth God, let him answer it. Then Job answered the Lord and said: Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer, yea twice, but I will proceed no further." And again, "I know that thou *canst do everything*, and that no thought can be holden from Thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech Thee, and I will speak: I will demand of Thee, and declare Thou unto me. I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

The patriarch bowed in humility before the Great God. Brought face to face with Him he

* Job, xxxviii-xl.

sees his ignorance and his vileness, and is dumb. He *submits*, and is thus prepared for the blessing which follows. "The Lord also accepted Job." "And the Lord turned the captivity of Job when he prayed for his friends, also, the Lord gave Job twice as much as he had before." He blessed him in his possessions, in his children, and in a long life. "After this Job lived a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died being old and full of days."

How different is this spirit of faith, humility and submission from that other we have noticed of unbelief, pride and self-will. The one is practical, the other speculative. The former accepts God and His Word to start with, and goes forward to reap a spiritual harvest of knowledge and strength by the use of the means of grace as God has ordained ; the latter rejects the seed of the Word in which is life, and therefore mystery, and is ever learning, but never able to come to a knowledge of the truth. One feeds upon the living bread that

comes down from Heaven ; the other picks it to pieces. One hears the words of Jesus, and is like the wise man who built upon the rock and is secure ; while the other is foolish enough to take the shifting sand of human wisdom and work upon that. Finally, down comes his house, and "the greater the pile the more disastrous the ruin." Some things are first, and in the solution of mysteries and in striving for truth and success, a divine order is to be observed. God before man ; the seed before the tree ; the foundation before the superstructure ; faith before reason ; the Kingdom of Heaven before other things. "Before honor," says Solomon, "is humility," but "pride goeth before destruction, and a haughty spirit before a fall." We believe that it was by observing the divine order that leads to success that Job was enabled to endure with patience his trials, learn wisdom, hold fast his integrity and become prosperous. Because of his humility and faith that ever gave him an ear attentive to God's Word, he knew something of the future state, and of the redemption of the body. With all

our vaunted progress in science now, we cannot deny his words and be true ; true science agrees with them. Christ and His Apostles confirm them. According to his prayer they have been printed in a book, yes, The Book, "graven with an iron pen in the rock forever," and there they will remain to shed light upon the future and guide pilgrims to glory, while one after another of the works of skeptics shall be read, and then forgotten. Man craves *certainly* about the future, he does not like to be thrust out into dreamland ; therefore, he loves the inspired *I know* of the Patriarch. It meets his want. "*For I know,*" says Job, "*that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me.*"* How could the doctrine of the redemption of the body be stated in plainer terms. There is no attempt to solve the mystery, or

* Job xix, 25-27.

show *how* it can be redeemed, but simply a literal statement of fact, that will stand as a stubborn thing forever, against every allegorical and mystical interpretation.

Mark the words, and observe how they reveal *persons*, *time*, and *place*, compare with other scripture, and see how the whole is arranged in glory on the Mount, in the kingdom of God, there as revealed to Peter, James, and John. Behold, the Redeemer Christ, and the two, Elijah and Moses, representative of a greater company of the glorified saints. Let time go on until the "*latter-day*,"* or to "the resurrection at the *last day*," or to the "resurrection of the just,"† or to the hour that Christ said was "coming, in the which all that are in the graves shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."‡ Then enlarge the scene, bring in all of the saints, the dead and the living, Job among them. Let them come back to this earth after they have been raised from their graves,

* Luke, xlv, 14. † John, xl, 24. ‡ John v, 28-29.

or caught up into the air as were Enoch and Elijah. Let them come with Christ the King, when he shall come in His kingdom, in the glory of the Father, and with all the holy angels ; let them stand upon this earth in *their* glorified bodies, the same that they had in the flesh, only changed, made immortal and spiritual, as Paul explains ; the same, only fashioned after Christ's own glorious body ; the same, that is their own and not another's or somebody's else. In a word, let the kingdom come and the will of the Lord be done in the earth, as it is in Heaven. Let this earth be made heavenly by that power with which Christ is able to subdue all things unto himself ; then shall it appear that Job was right, and that to him in person, is literally verified all that he has so positively expressed in his simple, but forcible statement, concerning the redemption of the body. *Observe, again.* In *his flesh*, he says, he shall see God—with his eyes behold Him. Yes, though the worms have destroyed that flesh and those eyes. Incredible says the skeptic, unscriptural says the speculative philosopher, for we read “ that flesh

and blood cannot inherit the kingdom of God." Is there a contradiction here, then? Not according to the explanation of Paul, nor, as the truth is seen in Jesus, as He appeared on the Mount, or as He showed Himself by many infallible proofs to His disciples, after His resurrection.

There are *different kinds* of flesh. Does not the Apostle say so? As it is written: "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another."* So Job does not mean that it is in the flesh of birds, or fishes, or even in his mortal flesh that he shall see God, but rather in his own immortal flesh, or body, a body incorruptible and celestial, like the bright shining one of Christ's on the Mount. Mortal flesh cannot inherit the kingdom of God, only, as it is changed into the immortal, raised in celestial glory, and fashioned after Christ's

*I Cor. xv.

glorious body, then, it is not called flesh but spirit. Then it is not natural, but spiritual.

“Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.” So it is in transfigured, incorruptible flesh, that the Patriarch shall stand in the latter-day upon the earth. It is with eyes that can never feel pain or grow dim, that he shall look upon his Redeemer, and see God in Christ, his corruptible flesh puts on in corruptible spirit, his mortal natural body is clothed upon from heaven with immortality, and then he appears in the kingdom with Elijah and Moses ; he stands with them perchance upon a Mount, or he sits with Abraham, Isaac, and Jacob, upon thrones ; at all events, he appears in glory ; he has reached perfection and is at home.

The home of the glorified, the home of the blest.

“We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed ;
But what must it be to be there !”

From the foregoing we notice that Paul and

Job are joined in one faith and in one testimony as to the redemption of the body. The reasoning of the former and the statement of the latter agree, and, as they do so, they throw the Gates Ajar, and reveal heavenly persons, places and things *as realities*. Their words do not quite give us open vision or sight, but they beget within us a faith so strong, that it is well defined by the Apostle as “the substance of things hoped for and the evidence of things not seen”—a faith that will be sight by and by; that which is equal to a demonstration now of that which shall actually appear hereafter, when Christ himself shall come in His glory. *It is in Him we find the truth.* Patriarch and Apostle both point to Him, and their words are verified, not only in His teachings and by manifestation of His power, as at the grave of Lazarus, but He personally illustrates the truth, not only in the Transfiguration, but in the resurrection of His own body, and in what He did in that body for forty days, even until the clouds of heaven receive Him out of sight. In that body restored from

the grave he ate and drank, walked and talked. It was His *own* body, and not another's. It was himself, His own flesh and bones, and not His ghost. The disciples thought it might be an apparition, but He put them at rest as He appeared to them, convincing even doubting Thomas, by showing the prints of the nails and of the spear. It was Jesus, their Lord and Saviour; the same they had followed from place to place in His ministry, the same that a little before had died for them on the Cross. He is alive forever more, and has the keys of death and of hell; and because He lives, they and all that are His shall live also. Faith leans upon a *living* and not a dead Christ. Jesus did literally rise from the dead, and, in the body that He appeared in, believers may see theirs, *for they are to be like Him*. This body was one adapted to heaven as well as to the earth, and to the earth as well as to heaven. While, if its owner pleased, it could conform to earthly conditions and natural laws, yet it was above them and unrestrained by them. And is not

this a desirable power to have as connected with the body—to be above all terrestrial forces, yet able to use them at pleasure? Out of danger by steam, lightning, wind or flood, heat or gravity; while they, like good servants, are obedient to control. To be able to walk the earth, dwell with men, and mingle in earthly scenes, and at the same time ascend the skies and live in glory with saints and angels. To have earth under our feet and heaven open day and night, and, with Christ, have power in both realms. What is this but liberty—the *liberty of the sons of God*? Men cry liberty in the corruptible flesh, and fight for it, but they never get it; not until this corruptible puts on incorruption, and this mortal is clothed with immortality. While we cry and fight, our bodies are frozen by the cold, scorched by the heat, shattered by the lightning, dissolved by disease, racked with pain, and turned to dust. But it is not so in the resurrection; then these forces that now master become subjects, and obey the free, untrammelled Spirit; so that we “run and are not weary,

walk, and are not faint, yea, mount up as on eagle's wings.'" In the power of the redeemed body, what may we not accomplish.

It is to be like Christ's glorious body, adapted both to earth and heaven—like His, it will eat bread and drink wine in the Kingdom; like His, it may dispense with them altogether, or use some heavenly manna of another sort; like His, it will walk and talk by the way, or upon the Mount with disciples, brethren and friends, and then, perchance, suddenly disappear; like His, buoyant with everlasting life, it will rise to meet the Lord in the air, and then descend in the clouds, with power and great glory; dwell with men and reign on the earth; and all this not as carnal, but as spiritual. *We shall be like Him.* We may then see as He sees, hear as He hears, feel as He feels, go where He goes, do as He does, know as He knows. All that is beautiful to His eye, harmonious to His ear, sensitive to His touch; every path He travels, and all work or pleasure He pursues, and everything He knows, all, to some extent, at least, may be

ours, *for we shall be like Him*. What possibilities of knowledge, happiness, and glory, are here involved. Knowledge like His! even that which is out of sight of all the facts or dreams of modern science, beyond the understanding of the angels, into the profoundest mysteries of creation and redemption. Happiness like His! even that which is deeper than the sea, and purer than snow drifted in sunlight. "The fulness of joy at His right hand, the pleasures that are forever more."

Glory like His! even that which is above the earth and the heavens, the light of the knowledge of the glory of God as with the Lord and the saints it comes down to earth, and in another transfiguration reveals the *Kingdom of God*. A glory of which the saints have an experience here, some more, some less, some at conversion, some after; some, perhaps, not until the hour of death. With one it has been a prospect from some Pisgah height, with another a foretaste as of grapes from Eschol, and still with another as a breath of purity and

fragrance from the green fields beyond the swelling stream—

“The men of grace have found
Glory begun below,”

and this glory is not only future, but like all the parts of the great salvation under consideration, as wisdom, righteousness and sanctification, *it is present*. These “men of grace” see the redemption of their bodies now and here. And conceding a power of the Holy Ghost that operates upon the souls and bodies of men, is it not truly philosophical to believe that it begins in regeneration, and may be perceived then, or at some other stage of the Christian experience? for what is regeneration but redemption in embryo, that is, an operation of the *same nature* produced by the same supernatural power. So if a man is regenerated he feels the resurrection. The point is this, that the redemption of the body begins at regeneration, whether there is a consciousness of it or not, *e. g.*: as the infant begins at conception, but does not appear until birth, so there is a principle implanted in regeneration that re-

mains hidden, as the seed of the incorruptible body, until it appears in glory at the coming of the Lord. In this way the body is touched in regeneration, though it is through the soul, that is, through the intellectual and moral powers thereof, that the spiritual principle reaches it. We do not grasp the Spirit physically, but receiving Him through faith in Jesus Christ He enters the body and makes it His temple. "Know ye not," says the Apostle, "that your bodies are the temple of the Holy Ghost." Even so we believe, and thence infer that away back in the "sanctum sanctorum" of our being, in the very heart of ourselves, God dwells, and at times floods us with His light as of old from the Holy of Holies within, outward through the tabernacle and over the camp it was spread "for a glory and a covering." Verily, is not this the philosophy of God? A process from within out, that is, a growth by whose power a heavenly temple is raised, into which all of the saints are incorporated as living stones. So certainly the Apostle intimates in his Epistle to the Ephesians, when he

says of them—they having received the Spirit—that they “are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. And are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom all the building, fitly framed together, GROWETH unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.”* They *are* built *now*—present tense—into the temple.

The question has been asked, “did any man ever become conscious of anything more, in passing from death to life, in his conversion, other than and beyond the consciousness of a change in character and love?” We reply, undoubtedly. Some have experienced the new body. They have beheld the glory thereof, and confessed to its power, and this not simply through a process of reasoning, but through a revelation of Christ by the Spirit. They see the truth as it is in Jesus, the fact of redemp-

* Eph. ii, 19-22.

tion is clearly revealed in His glorified body, not abstractly as a doctrine, but practically and literally as a thing personal to themselves. By the Spirit they are built into Him as living-stones into a living temple, so that they become partakers of His glory as it fills the building. They are so engrafted into the body of Christ, that what belongs to Him belongs to them, bone of His bone they are, flesh of His flesh. But of Him are ye in Christ Jesus says the Apostle, of Him and in Him, as the branch is of the vine and in the vine. In Him, just as by natural birth they are in Adam. One with Christ as Moses and Elijah were one with Him on the mount, only just now it doth not appear as it did in their bodies. It will, however, when He who is their life shall appear in glory, then shall they be like Him, because they are in Him by *nature* first. They are partakers of a nature as well as a character, they get a *person* as well as a principle. They hold the Head and with Him they get all other things spiritual, all doctrines, all character, all principles, all laws, all persons, that are truly spiritual

and Christian, and they get them as they ought in a vital way, and thus grow out of them, and into them, and around them, and with all others are built up as the mystical body of Christ. One Church, clear in knowledge, pure in character, sound in principle, righteous to law, in spiritual fellowship with all saints, and comprehending with them, the heights and depths of the love of God as manifested in Christ. To such persons, no doctrine is true that does not come from Christ, and draw Him *personally* near, no character lovely that does not manifest His holiness, no principle genuine, that does not bring forth fruit to His glory, and no person a Christian, who does not imbibe His Spirit.

We believe now when any one says he gets only Christian love and character in conversion, he is mistaken. He does not *apprehend* all there is for him in Christ, for it is true, if he is converted, he has Christ Himself. He has found Him of whom Moses and the Prophets did write—the Messiah—the Son of God, the Son of man. *The God-man* by the Incarna-

tion; to Him he is joined by a vital union, as the branch to the vine. So that what belongs to Christ belongs also to him. The glorified body is Christ's, therefore, it is his. Is he of Christ and in Him, and is He made unto him wisdom and righteousness and sanctification? then He is his *redemption* also, and he may say without presumption, not that he shall rise at the last day in glory only, but that he is risen now: "*quickened together with Christ*," as Paul says to the Ephesians; and if he is risen with Him, he sees the force of the exhortation to "set his affections on things above," and so, up goes his soul along the shining track to the heavenly places, into the Holy of Holies, into the very presence of his Lord, from whose glorified person he sees the gentle stream of his life of love, and all the powerful principles of his Christian character proceeding. No longer is it love and character simply, but *Christ*. Christ crucified, Christ risen, Christ in heaven, Christ coming again in glory. His conversation or citizenship is in heaven, from whence he is looking for his Saviour to

come and change his vile body, and fashion it like unto His glorious body, and then shall he be forever with the Lord, in glory. His faith fastens upon a person and His religion is a life hid with Him in God. A supernatural blessed life. Aye, it is not so much he that lives, as the Christ who liveth *in* him. One with Him in the *crucifixion*, the *resurrection*, the *ascension*, he shall be one with Him in the coming glory, one with Him in His Kingdom, even as Moses and Elijah were one with Him visibly on the Mount: partakers of His life, His nature, His body, His glory.

Lord Jesus are we one with Thee?
O height, O depth of love!
With Thee we died upon the tree,
In Thee we live above.

Such was Thy grace that for our sake,
Thou didst from heaven come down;
Our mortal flesh and blood partake;
In all our misery one.

Our sins, our guilt, in love divine
Were borne on earth by Thee:
The gall, the curse, the wrath were Thine,
To set Thy members free.

Ascended now in glory bright,
Still one with us Thou art ;
Nor life, nor death, nor depth, nor height,
Thy saints and Thee can part.

Soon, soon shall come that glorious day,
When seated on Thy throne,
Thou shalt to wondering world's display,
That Thou with us art one.



REVIVAL.

In the light that reveals redemption believers have experimentally an understanding of other spiritual phenomena, which it may be well at this point to notice. In view of the power of the Holy Ghost, that enters the body, touches it, and makes it its temple, the bodily translation of Enoch and Elijah, the manifestations on the day of Pentecost at Jerusalem, the third heaven rapture of the Apostle Paul, many of the ecstatic experiences of Christians as recorded in the history of the Church, as well as some of the phenomena connected with *revivals of religion*, all seem credible and to fol-

low as naturally as zephyrs and hurricanes come of the wind.

Jesus Himself compares the Spirit to this mighty force, and can it be supposed that He is any the less real or powerful? If the wind can seize Old Ocean and lift him aloft in mighty billows, cannot the Holy Spirit breathe upon the soul, and through it cause every nerve and fibre of the body to thrill with ecstasy, and send the whole man as in a chariot to Heaven? Verily, there is no trouble in explaining spiritual phenomena *if we believe in the Holy Ghost* as revealed in the Word of God. Through faith in this supernatural agent they are made clear without the aid of the physician or the skill of the chemist. Sometimes there has been much excitement attendant upon revivals of religion. Doubtless with the genuine there has, through human imperfection, been an alloy of the spurious. Indeed, we may believe there is an excitement called spiritual that is all dross, without any mixture of the Holy Spirit; an excitement that comes entirely of the old Adam, as it is controlled by

the Prince of the Power of the Air, the Spirit that worketh in the children of disobedience. Down through the ages we see it has come along parallel with the work of the Holy Spirit, an imitation of it, and in reality a counterfeit and a pretence. It moves in history, but does not come from the secret place of the Most High, but from the Prophets' "chamber of imagery,"* wrapped up in all the vain imaginations of the natural heart. Sentimental, animal, intellectual, superstitious, infidel, idolatrous, it developes into every shape of evil. All false religions, all infidel forms spring from it. It is attended by a long procession of sorcerers, magicians, and false prophets, all of the way from Jannes and Jambres, who withstood Moses, up to our modern trance necromancers and soothsayers. Of course this Spirit is often rapturous and ecstatic. She has power enough for this, for she has the force of the human imagination and physical magnetism, to say nothing of the supernaturalism of Satan. It is not strange that she performs

Ezek. viii.

wonders that look like miracles, and coming with them into the very midst of the assemblies of the saints, should deceive many, turn them away from revivals and make them harsh critics thereof. But let there not be severe judgment because of the counterfeit, there is the genuine for all of that, and we need not be troubled because of the imperfection of the flesh. The truth, as it is in Jesus, and time will test any man's experience and the work in all revivals as in a furnace, so that finally the dross will disappear, and the pure gold, if any, be revealed. We cannot get perfect revivals of religion any more than we can get perfect Christians, but revivals will come, they must come, they are a necessity in the Church, and are sent of God to accomplish His purposes of mercy in the world. "It is not by might nor by power, but by My Spirit, saith the Lord."

We need not, then, cry out against religious excitement, and genuine rapturous feeling and enthusiasm in our meetings, because perchance it may be mixed with that which is false, any more than against Christians, because they have

faults. Perfection in revivalism we may not get, but it is our privilege to proceed according to decency and order, and rise higher and higher towards it, as we discover the spurious and reject it, and find the genuine and cherish it. Men often make bad work with their various mechanical arrangements. They produce an excitement and call it religion; but like the clatter of a mill, or the hum of a factory, it is activity without life. We had religion once, but we lost it, said a people of a certain village, to a colporteur, as from house to house he talked with them about Christ. We are going to get it again when the revival sets in, though. Its coming again in two or three weeks. What did these people mean? Evidently that at home they had no religion, but in the meeting that would be full of excitement, there they would find it. And how was this excitement to be produced? As the colporteur learned afterwards, by noise of comingled groans, sighs, and cries, shoutings, stamping of feet and clapping of hands, that drowned out the voice of the leader in prayer, and compel-

led him to stop, though the clamor increased, and everything rattled and roared, as in a storm. We protest, religion is not noise, though noise may accompany it. A true revival of religion is not man's work but God's, and as it is His, it must be perfect, and as it is perfect, there must be something very beautiful about it. We believe that when God works without hindrance, all disorder and eccentricity is ruled out, His mighty power proceeds without noise, and evolves harmonious and symmetrical forms. We see this as he works in creation and providence. How silently life starts in the vegetable and animal world, how beautifully it is sustained and developed, how softly comes the light, how gently falls the dew, how still the movements of the planets, how wonderful the silence of God. As in creation and providence, so in redemption, God is noiseless and gentle. He comes as the wind, diffuses as the light, sustains like gravitation, so that there is no disturbance, unless some foreign element, like sin, comes in the way. Stubborn wills that will not bend must break,

evil doers that cannot bear the light must be scattered.

In conviction of sin, there is trouble ; in resistance to the Spirit, misery, but in submission, rest ; in faith, peace. Charge not, then, irregularity and disorder upon the Creator, but rather to sin and imperfection in the creature, and let stony hearts break, and the saints on earth, and the angels in heaven, who rejoice over one sinner that repenteth, shout for joy.

As respects, then, the Holy Ghost,* he has a *real* existence, and works by mighty power in the souls and bodies of men, from whence follow various experiences, even to ecstasy and rapture, reaching at last to complete redemption.

These experiences, though substantially the same, vary as to degree as apprehended by the believer himself, and in form as manifest to others. Temperament, education, circumstances, and the plan of God as to the use He will

* Does not the fact that the Holy Ghost touches the body as well as the soul account for the instant healing of the sick, also for the way drunkards are said to lose their appetite for strong drink

make of His children in the temple He is building, all unite to modify and give diversity and variety. There is one Spirit, but various degrees of it with divers gifts. The Apostle Paul dwells upon this point in his First Epistle to the Corinthians. In the twelfth chapter he cites a large variety of gifts, graces and offices in the one Spirit and one Body of Christ, and as all of these are distributed among Christians in one form or another, they are all of use, and the least as well as the greatest of them are not to be despised. To be the foot in the body is honorable service. Doubtless there are those who as to joy and ecstasy would like to be caught up to the third Heaven, like the Apostle, and, because they have not the lively experience of some Christians, they are now in doubt and sorrow. But while they desire the Apostle's rapture, would they be willing to take his thorn, given of Satan to buffet him, and permitted of God possibly to keep him from Spiritual pride? And after all rapture, or not, could they give his testimony to the value of Christian love as surpassing all other gifts, without

which, though we possessed them all, we should be as sounding brass or a tinkling cymbal. Possibly it is easier for some people to rise to the house-top on the wings of ecstasy, than live the thirteenth chapter of Corinthians in the family, the Church or the State. Religion is a life, an every-day life; it makes men kind, is not easily provoked, enters into all of our relations; energizes and controls all of our work, regulates our intercourse with our neighbors, sustains us under sufferings, and gives us power against temptation. As long as we are in this world it is mainly valuable to this ordinary daily routine. Rapture gives us foretastes of resurrection power, but love fits us to be useful to our fellow-men and live in the world. The fact is, we should not seek for wonderful experiences but for Christ Himself in His person, offices, work and character; having Him we shall freely receive all spiritual blessings in His own time and way. He will keep us "in perfect peace." As our minds are stayed on Him we shall find sweet rest in His promises;

joy at times may be unspeakable, and rapture at last, like a whirlwind, take us to Heaven.

For we read, "That the Lord Himself shall descend from Heaven with a shout and the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."*

Here is the

DEATHLESS RAPTURE,

Or the redemption of the body without death, and we notice how the Apostle Paul and the Christians at Thessalonica, are to comfort themselves in the prospect of it. They are to be looking for the Lord to descend from heaven, and to take them up into the air. Their bodies are not to moulder in the grave, but they are to be changed "in a moment, in the twinkling of an eye, at the last trump, for the trumpet

* 1 Thess. iv. 16, 17.

shall sound and the dead shall be raised incorruptible, and we shall be changed.''* The Spirit of Him that raised up Jesus from the dead, can accomplish this in the bodies of the saints, and thus prove the words of Jesus to Martha, to be literally true.† That whosoever liveth and believeth on Him, *shall never die*. All of the saints who are alive on the earth, when Jesus comes, shall never die. We wish to dwell at some length upon this theme. And is it not proper, to inquire here, if the Christians of the first century comforted themselves in the hope of a deathless rapture, at the coming of their Lord in the air, can any believer in this nineteenth, be charitably considered as having departed from the faith and become a fanatic, who looks for the same ecstatic translation and glorious transfiguration? It is thought by many that we have made great progress in a knowledge of the truth as it is in Jesus, since Paul's time, that we are wiser now, and therefore it is, we suppose, that it is considered to be an improvement upon the old theology to post-

* 1 Cor. xv, 51. † John xi, 26.

pone the coming of the Saviour, for a thousand years at least, and to be looking for the pale horse with his rider, death rather, than for the King of Glory, mounted upon his white steed. Certain it is, that it has become unpopular to comfort Christians as did the Apostle the Thessalonians. Rev. John Robinson, the Puritan Father, is often quoted as expecting more light to break forth from God's word, than was seen in his day ; but is this light that hangs a black pall, as it were, before the Sun of Righteousness ? Does not the Spirit bring Jesus near, even in advance of the King of Terrors, and make it possible for Christians of this generation to go to Heaven without dying ? True, this may not be, but yet, the Scriptures command us to "watch," and "be ready," and Jesus assures us, that we know not the day, nor the hour, when the Son of Man Cometh. He is "to come like a thief," come when people are not looking for Him, come when men are scoffing, and saying, "where is the promise of His coming ?" Why, may He not come quickly ? He has gone to prepare mansions for His peo-

ple, and His word is, that He will come again, and receive them unto Himself, that where He is, there they may be also. His advent is certain, *the time is uncertain.*

But it is objected, that it is not Pauline to be looking for the literal personal coming of the Saviour, and therefore, for a deathless rapture as near. It is observed that though, in his First Epistle to the Thessalonians, the Apostle instructs the brethren to do so, yet in his Second, he seems to correct himself, when he says, "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that Man of Sin be revealed—the Son of Perdition."* And he goes on to remark, that this Man of Sin, or Wicked One, cannot be revealed until something that hinders the mystery of iniquity which had already begun to work in his day should be removed. Here seems to be a difficulty, to be sure.

But how did the words of the Apostle influence the early Christians? Did they change

* 2d Thess. ii.

their belief? Nay, for it is a matter of history that for the first three centuries they continued to look for the coming of their Lord. Says Gibbon, "It was universally believed that the end of the world and the Kingdom of Heaven were at hand. The approach of this event had been predicted by the Apostles; the tradition of it was preserved by their nearest disciples, and those who understood in their literal sense the discourses of Christ Himself, were obliged to expect the second and glorious coming of the Son of Man in the clouds before that generation was totally extinguished. * *

As long as for wise purposes this error was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians. The ancient and popular doctrine of the millenium was intimately connected with the second coming of Christ."* It is noticeable that here, though the distinguished historian himself looks upon the doctrine of the Second Advent as an

* Hist. Rome, chap. 27, vol. 1, page 332.

NOTE.—For the history of the doctrine, see a work entitled "Maranatha," by J. S. H. Brooks, D. D., of St. Louis, chap. xvii.

error, he acknowledges that Christ and His Apostles taught it as literal and near; that the early Christians believed it and taught it, and that it was productive of good. It must be confessed that though an infidel, he is honest and manly here. Well, then, Gibbon believed that the Bible taught the speedy coming of the Lord; the early Christians believed it, many, very many, of Christ's followers ever since His ascension have been looking for His return, and have died without the sight. Mr. Moody, the Evangelist of these days, testifies that every thirtieth verse of the New Testament alludes to it directly or indirectly. Much of the learning of the Church from primitive times, down to the complete commentaries of Alford and Lange, is in this direction. Now, what shall we say to all this in face of the difficulty that the Apostle Paul seems to raise by causing an apostacy, a mysterious work of iniquity, a hinderer and the revelation of the Man of Sin to intervene? We may say this, certainly, that it has been believed by respectable persons that the Apostle has raised no

serious difficulty, that in the language he used he never designed to mystify or necessarily present a distant view of Christ's personal advent, but rather confirm and regulate Christians in their belief in it. Some one had been deceiving the Thessalonians by teaching that Christ had already come, and by the use of a counterfeit letter purporting to come from Paul to this effect. This touched the root of their faith, and troubled them. So he writes something that is revealed to him, something that he says he had told them before concerning certain events to transpire before the coming of Christ. He writes not concerning "times and seasons," and we may believe that of those he had no revelation. He may not have known when the apostacy would be ripe, when the Man of Sin would be revealed, any more than when the Son of Man would come. For aught he knew these events might be near, and come in his day rather than wait for more than eighteen hundred years. At all events, Jesus would come, come like a thief upon those that were in darkness and not looking for Him,

while to the brethren who were "children of the light," His coming would not be unexpected; therefore they are exhorted "not to sleep, but watch and be sober, and put on the whole armor of God." It makes no difference about the Man of Sin *when* He is to be revealed. They are to look unto and for Jesus. They are to have Him always before their face, on their right hand and on their left. They are not to say, as to time, there is to be a thousand years before His advent, or that there will not be. Of the "times and seasons" he writes not. He exhorts to watch, wait, hope. "For God," he says, "hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with Him." So, in substance, we find the Apostle writes confirming the brethren in the doctrine of the Second Advent by making it prominent and bringing it near, at the same time regulating their faith by citing intermediate events preparatory and incidental thereto, yet all as to time uncertain, so that for aught they could

tell they all might happen in their own generation.

In this way he guards them against presumption on the one hand, and despair on the other. He gives them a calm, patient, hopeful, heavenly Spirit. He makes them strong to do, resist, and suffer for the Master, and they learn of Him, as he had learned of the Lord, to teach, as Gibbon says, "that the the end of the world and the Kingdom of Heaven was at hand." In this respect, at least, are not all those of this generation, who teach the same, be they ordained or unordained, in the true line of succession from the Apostles? But suppose we depart from this primitive method and teach that the end of the world will not come until this world is converted to Christ, and the Kingdom of God comes in a universal Christian civilization. Does this help us to solve the difficulty under consideration? Not at all. For the events which the Apostle notices as to appear before the advent are all of apostacy, iniquity, and sin. He sees no progress of the natural man, or the natural world into a perfect

state. No power of impersonal ideas or unembodied, and so called spiritual principles, that conquer iniquity and bring a universal reign of righteousness and peace. No influence of the Holy Ghost, aside from the revelation of the glorified person of Christ, that brings the Kingdom of Heaven as it was seen in its objective glory by the disciples on the Mount. It is a development of sin that he sees, whose law is death, out of which there can be no deliverance, but by a supernatural interposition of God, which brings a new creation.

It is the working of lawlessness, the Adamic sinful nature in man ; the flesh that is not subject to the law of God, neither, indeed, can be, and therefore must be destroyed that He sees. This must work like leaven and appear in institutions, systems of philosophy, and government and gathering around persons, at last, come to a head in a personal Anti-Christ. Who shall exalt himself above all that is called God, "blaspheme His name," "make the earth tremble," "shake kingdoms," and yet as the "son of perdition," be "brought down to hell."

“consumed,” not by the gradual progress of Christianity, the preaching of the Gospel, and ecclesiastical and civil machinery, but “by the breath of his mouth and the *brightness* of *His coming*.”* Instead of beholding the Church converting the world, it is more likely that the Apostle sees the world converting the Church, as through craft it takes away its spiritual power of godliness, and leaves it as a cold formal image, rigid on the one side, in the crust of superstition or pliable on the other, in the mud of rationalism. The Apostle alludes to something that hinders the working of “the mystery of iniquity,” and keeps back the manifestation of the man of sin. What is this essentially, but the salt that keeps from corruption, the Church, the mystical body of Christ, all regenerate persons. Let these die or like Elijah be translated, and what then would prevent the world from capturing all of the civil and ecclesiastical establishments, and turning them into the current of iniquity? What then could hinder the appearance of a

* Rev. xiii. 3-4-6. 2 Thess. ii. 4. Job xiv. 15-16. Danl. vii.

man who with power to use these organizations, should unite them in his own person as head of Church and State?

Perhaps it would be more proper to say the Holy Spirit, the "Savior" of the salt, is the hinderer; *essentially* He is; *essentially* the truth; or Christian doctrine is *essentially* the Church; but *formally, politically* it is the "net-work" of political governments. See Alford's Commentary on Thessalonians.

Swelling with pride and ambition, more able than any Cæsar or Napoleon, more unscrupulous, selfish, and hypocritical than Judas, what should hinder this man from spreading himself like a green bay tree, aspiring to the place of God, and claiming divine honors? See the Bible description of Anti-Christ, and consider if his character does not harmonize with a state of things such as would naturally come from an unrestrained development of human nature after the flesh; a development arrested for a time at the deluge, and typically, at least, at the tower of Babel, in the destruction of Sodom and Go-

morrah, and in the overthrow of Jerusalem; a development that, centering in the persons of distinguished wicked men, in Church and State, has filled the world in all ages with many Anti-Christ's; a development that has not reached its maturity as yet, but is still working as the mystery of lawlessness through society, until it shall culminate in the great apostacy of the last days.

Wherefore then, as the Apostle sees all of this, as Christ teaches it, where He compares the days of His coming to those of Noah, and as Paul also testifies to it, when he speaks of "evil men and seducers as waxing worse and worse; deceiving and being deceived." Indeed, as the drift of Scripture is this way, how can we see any place for a millennium of righteousness and peace until the Lord comes? If we adopt the theory that there is one, we obtain no light, solve no difficulty, harmonize no Scripture; on the contrary, we find ourselves joining with the evil servant in saying, "the Lord delayeth His coming." We cry "peace, peace, when there is no peace," and wrest the Word

of God from its exact connection ; so that passages such as “ Be ye also ready, for in such an hour as ye think not the Son of man cometh,”* must receive a fanciful interpretation, and apply not to us in their true Second Advent sense ; but to some generation at least, a thousand years hence.

Assuming that the Lord will not come again in the clouds even as He ascended until after the millennium, the doctrine becomes practically of little consequence, and, therefore, is not studied or used. Death, and the intermediate state occupy the place of the glorious, personal appearing, the deathless rapture and the resurrection. With this theory we should never think of comforting one another as did Paul the early Christians, with the prospect of ascending into the air with a body clothed upon from Heaven;† but we should exhort each other to get ready to die; to prepare to be unclothed, and in a disembodied state rest in Abraham’s bosom ; a condition of conscious blessedness to be sure, for we read, “ *Blessed*

* Matt. xxiv. 44. † Rev. xiv. 13.

are the dead who die in the Lord," a state of rapture and beatific vision, indeed ; supposing Paul was out of the body when he was caught up to the third heaven and the thief was in Paradise, the day he died ; yet not the *deathless* glory that Paul was looking for, though he prophesied evil to the world and the manifestation of the Man of sin before the advent of His Lord. The Apostle longed to go to heaven in the body, for he says that he would not be "unclothed, but clothed upon, that mortality might be swallowed up of life."* This was the hope before him : *the redemption of his body at the coming of Christ*. He fought a good fight, and finished his course in the prospect of it ; and he did not expect his crown of righteousness until "*that day*." Eighteen hundred years have passed, and this day of the Lord's appearing has not come. The Apostle is therefore, still in the enjoyment of his hope of redemption ; his body rests in it, his crown of glory awaits its fulfillment in the coming of his Lord, who shall change his vile body and fash-

* 2 Cor. v, 4.

ion it after His glorious body. Though blessed now as he rests from his labors in glad visions of his Saviour and the angels, and hears unspeakable words, yet he is not so happy as he will be, when he shall awake in His likeness, sit with Him on His throne, and with all of the saints reigns on the earth.

As with Paul, so is it certainly with all those who love the appearing of the Saviour, be they on earth or in Paradise. They are blessed because of *the blessed hope*. In Paradise, this hope is rapture unceasing, and not an unconscious sleep; on earth it is joy and peace, under a sense of the divine glory *in Christ*, that rises or falls, stops or continues, according to the spiritual condition of the believer. It is a part of the Christian's experience, holds him like an anchor here, and entering within the veil abides with him there, until it is fulfilled at the appearing of the Lord in the resurrection of the body. Should the Lord come before he dies, this experience becomes deathless rapture: the very fulness of that tide of bliss that

awaits the saints who are now resting from their labors in the intermediate state.

From the foregoing we perceive a bright continuity in the blessed hope of the believer as in the links of a golden chain. Beginning on earth, it dissolves not with the body, but, passing on, holds the disembodied spirit until the resurrection. The view that Christ does not come until after the millennium breaks this continuity. Indeed, so far as Christians of the present generation are concerned, it does not allow them to hope at all for the redemption of the body without the condition of death and the intermediate state between. Death must come, it is certain, on this theory, for every generation of Christians for nine hundred years at least. They need not try to comfort themselves with an Enoch translation. They need not say, "*We* that remain shall be caught up," for *we* here has no application to them. They must die, sure, and not until then need they look for the redemption of the body.

Christ's personal coming and the resurrection *from* the dead is in the remote future, and

therefore may be remotely considered. Other hopes fastening upon other objects ; hopes for the triumph of the Church and the improvement of the world in this dispensation ; hopes to be fulfilled through an extensive diffusion of ideas through civil and ecclesiastical reforms, and by the preaching of a gospel which is not the whole gospel ; these may be indulged and accepted as comforters rather than the hope of the deathless rapture at the coming of the Lord, wherewith Paul would comfort himself and his brethren in Thessalonica. Here we might pause with a comfortable assurance that enough has already been said to prove that the postponement of the Lord's coming so far into the future that Christians of the present generation cannot have the comfort of seeing it and experiencing its results in a deathless rapture is unscriptural and contrary to the faith once delivered to the saints. And as there is reason in believing the Bible, and in following the example of the early Christians as to belief, we might rest quietly, let who would call us fanati-

cal. But the subject is so interesting we will pursue it further.

There are abundant reasons for indulging in the blessed hope of redemption without death. Perhaps more will appear if we advert to the *theory of the two stages in the Advent* held by some very wise and good men of these days. According to this, when we speak of the Lord's first coming, we do not refer simply to the moment that He was born in the manger, but we include the years of His life here on the earth. We refer to a *period* of time.

Now let us regard His Second Advent in the same way, and believe that He is to appear first to His saints and to them alone. He comes *for* them ; they are waiting for Him ; they love His appearing. In view of it they have lived in the world as not of it ; pilgrims and strangers here, they have felt that Heaven is their home ; they have studied "to be quiet and do their own business ;" they have occupied with their talents and gifts. Under every form of government, and among all

nations, we see them faithful in their various callings, contented with their lot, willing to do or suffer for Christ's sake, laying up for themselves treasure in Heaven, The day approaches and the Lord appears to them alone; two persons are grinding at the mill, one is taken and the other left; two are in one bed, one is taken and the other left; they are about their work or about their sleep. We do not think of them as knowing the time and gathering together in white cotton robes for an ascension. The spirit of the Judge who on a memorable dark day was informed that the Judgment had come, and that it was time to adjourn the Court, who yet ordered the lamps lighted that he might be about his duty, is rather to be commended than the foolishness that has been committed by some good but ignorant people in view of the day of rapture. The command of the Saviour to all of His disciples is, "*Occupy till I come.*"

The Lord does come, and the saints are caught up to be forever with him; they are stolen away from friends and neighbors, for

the Lord has come as a thief. He has been in and out, and "the good man of the house" did not observe it. Those who are left behind miss their friends, but they did not see them go any more than the men who were on the way to Damascus with Saul of Tarsus saw what he saw, or heard the words he heard. They note the results of his appearing, and they *wonder*. But as there is some Professor about who can explain the whole thing, or, peradventure, if he is not able, the Spiritualists can, and then as common sense teaches us to be resigned to the loss of our friends, no matter how they go, and then as we never can understand these mysterious things that are so much in the line of progress and in keeping with the spirit of the age, and now as the cars are coming and business is pressing, and we are in a hurry and time passes on, the wonder is forgotten.

We know how it was, when Jesus came the first time, at Bethlehem. The angels knew it, and they sang glory to God in the highest, on earth peace and good will to men. They told the news to the shepherds who watched

their flocks by night on the hills, and they went to the place where the infant Saviour lay, and then told the story about the streets. But what did the people do? The record is they "*wondered*,"* but the current theme was taxes and politics, and the marvellous thing was soon forgotten. Has it not ever been so with the masses, always ready to wonder, but slow to believe and worship? Only here and there, comparatively, are the Simeons and Annas who discern the supernatural and divine glory.

Not only are saints who are alive on the earth at this stage of the Lord's coming taken, but the righteous dead are raised from their graves. This is the first resurrection, to which the Apostle John refers in the Apocalypse, and to which the Apostle Paul, if he should die, desired to attain. This is a resurrection *from the dead*.† Those that remain in their graves, that is, the wicked, are not raised for a thousand years, not until the close of the millenium, when they have a second death, fearful to contemplate as represented in the Word of

* Luke ii. 18. † Rev. xx. 6.

God. But blessed, we are told, are all they who have part in the first resurrection, and therefore it is unto this, through the Saviour, we should look. We see now the advent of Jesus as the Bright and Morning Star. He comes softly, gently out of the night, and stands just at the gray dawn, unperceived by only those who are up early and waiting for Him. To all these He is a magnet of power, drawing them up to Himself; henceforth they are forever with Him as His bride, the Church. As such they are now in Heaven, where the Apostle John sees them under the symbol of the four and twenty elders, and four living beasts, and where He hears them sing this song, as they stand in the presence of their Redeemer: "Thou art worthy to take the book and open the seals thereof: for Thou wast slain and hast redeemed us by Thy blood out of every kindred and tongue and people and nation, and hast made us unto God, kings and priests, *and we shall reign on the earth.*"* These risen and glorified saints, then, are to have some-

* Rev. v, 9-10.

thing to do on this earth again ; they have not left it forever. Accordingly, after the marriage in Heaven, we see them coming with Christ. He comes now as the sun in full orb'd glory. Heaven is opened, and He whose name is Faithful and True comes forth upon His white horse to judge and make war, the armies of Heaven following. This is the second stage of the Lord's coming. Now the nations are aroused, and they see the Man of Sorrows in all the glory of His Father, angels and saints with Him ; not that in every quarter of the globe He is seen at the same moment, but in due time every eye shall see Him, every one shall be judged. The Lord descends in the same manner in which He ascended in the clouds. He comes to the same place. His feet stand upon Mount Olives. He has come to make war against all of His foes and the foes of His people, Israel, with whom He has made an everlasting covenant. He therefore draws His sword in the Valley of Decision. He smites Antichrist and his followers at Armageddon. He delivers Israel from the hand of the oppressor.

He takes possession of David's throne. Appearing "in His glory He builds up Zion,"* makes Jerusalem the metropolis of the earth and Israel a blessing to all of the nations. Henceforth Christ is the Universal King, King and Priest, as Church and State are united, "King of Kings and Lord of Lords," and the saints are kings and priests with Him and *they reign on the earth*. Having overcome, through the blood, they sit with Him on His throne, even as He has sat in Heaven on the Father's throne.

We have, as regards the Advent, then, two stages, with an interval between ; during this interval the Church is seen in Heaven. There is now no salt in the earth, and lawlessness unhindered can work. Noah is in the ark. Lot is out of Sodom. The political governments, instituted to serve Christ, no longer hinder the development of evil, for there are no good men to administer them. The rulers are all against the Anointed One, and break the bands by which He restrains them. They take council

Ps. cii, 16.

against Him, and cast away His cords from them. The people have declared themselves independent, claiming for themselves the right to do as they please. The Lord, who sits in the heavens, laughs at the pride that exalts itself to be as God, and looking down and seeing a state of things as in the days of Noah, waits awhile that the last experiment of building the tower and securing perfection, freedom, happiness, or Heaven without Him may be tried. In undertaking to climb up some other way than through Christ, the nations shall be allowed to see how far they can go. The spirit of lawlessness that is in them by nature *may* proceed as follows: rejecting Christ, the people start off on the line of liberalism towards self-government, but they fail for the want of virtue; there can be no virtue without Christ. The plunge, then, is into anarchy, out of which they seek to be delivered by calling upon the strongest man and giving him unlimited power. This man proves to be Antichrist, and there is a reaction to despotism. But during this time it has come to pass that Palestine is in posses-

sion of the Jews. These people have returned thither with their great wealth, and rebuilt their city, and holding to the Old Testament, in their way have restored the temple. The land of Israel is now a place to be coveted. So Antichrist, at the head of the nations of the prophetic earth—that is, all of those included in the territory of old Rome—enters it and lays siege to Jersusalem. For many centuries Israel has been drinking the cup of God's wrath, but now they drink it to the dregs. It is a time of great tribulation. It is predicted in the twenty-fourth chapter of Matthew's Gospel. But the Lord remembers His covenant with the fathers, with the patriarchs, and with David, and though he chastens He does not utterly forsake His people. There is an elect remnant, and as the Lord appears in the clouds of Heaven to the discomfiture of Antichrist and his followers, these are smitten as Saul of Tarsus was on his way to Damascus. They look upon Him, the nation pierced, and turn with repentance and mourning. Did God bless Saul and make him a power in the earth?

So does He bless penitent Israel. As we have seen He becomes their King. We have only to open our Bibles and read the Prophets concerning their restoration to see how abundant shall be their prosperity. They will be the greatest community in the earth, and people of other nations will take hold of their skirts and be glad to go along with them. Therefore, as now we see them scattered, we are restrained from despising them or boasting. According to the Apostle Paul they are the "good olive tree," while Gentiles are but branches of a "wild olive tree," grafted in. They are the natural branches cut off for a season for their sins, "but if they abide not in unbelief shall be grafted in; for God is able to graft them in again." Not only is God able, but He will restore them, for it is written in the verses following: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant unto them when I shall take away their sins."* Evidently the time between the two stages of the Advent

* Ro. xi, 26-27.

is a very eventful period in history. Brief, like the distance between the morning star and the rising of the sun, but crowded full of wonderful events. Because of vast material progress, knowledge runs to and fro; the movement is intensely rapid, and the days seem shortened.

It is the last stretch on the down grade of a wicked world's race, and the momentum is great and the wheels fly swiftly. It is the swelling of that pride that goeth before destruction and the nervous twitches of that haughty spirit that precedes a fall. Dean Alford, who comments somewhat in a similar strain, on the import of chap. 2, 1-12, of 2d Thessalonians, remarks, "if it be said that this is a somewhat dark view to take of the prospects of mankind, we may answer first, that we are not speculating on the phenomena of the world, but we are interpreting God's word: secondly that we believe in One in whose hands all evil is working for good, with whom there are no accidents nor failures, and who is bringing out of all this struggle, which shall mould and measure

the history of the world, the ultimate good of man and the glorification of his boundless love in Christ; and thirdly, that no prospect is dark for those who believe in Him. For them all things are working together for good, and in the midst of the struggle itself, they know that every event is their gain; every apparent defeat real success, and even the last dread conflict, the herald of victory, in which all who have striven on God's part shall have a glorious and everlasting share." But whatever aspect the theory under consideration may put upon the face of this world's history, we are certainly by it thrust back to the Scriptural position of uncertainty, with respect to the Lord's coming. The same that the early Christians occupied. According to it, we may expect the Lord in the first stage of His coming as the Bright and Morning Star, any time, though we postpone that peculiar phase of His Advent as the Sun. We have a place also for the development of the Apostacy and the manifestation of Antichrist, and we understand what it is that essentially hinders the working of lawlessness.

Somehow, this view throws light upon otherwise dark passages of Scripture. The imprecatory psalms, for instance, out of place in the mouths of the disciples of Him who prayed for His enemies, and exhorted His followers to do so, seem not unnatural as the language of the Jews under the persecutions of Antichrist. There are Messianic psalms, and these are understood clearly when we behold Christ as King in Zion, on the throne of His father David, reigning over Jacob. So the imprecatory psalms have a meaning that we do not consider unless we see the period of the Great Tribulation.

There are prayers in these psalms that the Jews can make ; that they will have a right in their peculiar circumstances to make ; prayers that the Lord will answer, as for instance, in the Eighty-third Psalm, "Let them be confounded and troubled forever, yea, let them be put to shame and perish, that men may know that Thou, whose name alone is Jehovah, art the Most High over all the earth."

This view also assists us in the study of the prophecies—Old Testament and New. It sheds

light upon the Book of Revelation. The interval between the two stages gives us a place for seals, trumpets and vials; and in Antichrist we see one beast at least. At all events, since the theory touched our thought, we have not been so discouraged with the mysterious book.

No doubt, there is a great mine of wisdom in it and a blessing on him who can understand it. Right here it may be, that Father Robinson's light is to break forth, illuminating Eschatology or the doctrine of the last times. It is upon this subject that we need light certainly. Other doctrines, as the Trinity and the sinfulness of man, the Atonement, etc., have been quite thoroughly discussed and clearly stated, insomuch that it is a question whether there has been any progress in Theology for the last three hundred years.*

When we consider that human speculation is not theology, but, like God Himself, the science is supernatural, and therefore, does not change, however much it is picked to pieces; there may be reason that there has been no pro-

* See Macaulay's Essay on Ranke's History of the Popes

gress. There was none, certainly, in the Middle Ages but into darkness; and then at the time of the Reformation, the light broke forth in the truth preached by Luther. But what was the truth? Nothing but the old Gospel, that had been buried under the rubbish of scholastic subtleties, ritualistic observances, and pagan mummeries. The simple doctrine of salvation through Christ alone, justification by faith or Jesus only, and, what logically followed therefrom, was the substance of it. The *old truth* broke from God's Word. It was nothing new, but it was Apostolic doctrine, primitive Christianity, Pauline purity, and the simplicity of the truth in Christ *revived*. The Reformation was a *revival*. Progress was made by going back to what the early Christians held, and bringing it forth; and if now there was a revival of Christian doctrine after the primitive pattern, we should see the glorious appearing of the Saviour and the consequent deathless rapture of the Saints brought to the front.

The early Christians aside; all human specu-

lation, and our own words as forgotten, this is certainly, where the grace of God places them. He that runs may read the words of the Holy Ghost, as Paul writes them to Titus.

“The grace of God that bringeth salvation hath appeared to all men, *teaching* us that denying ungodliness and worldly lusts, we should *live* soberly, righteously and godly, in this present world; *looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ.*”* According to this, to be looking for the Saviour is as much a part of the Christian life as sobriety and godliness. And is it not here that the Word opens and the light shines? What is the truth? If we are to make progress in theology and find it, is it not by going back to the first century, referring to the faith once delivered to the saints and becoming more Pauline? It may be objected that this is progress backward. It doubtless is to all those who have gone astray, and to this, all are liable. There is so much fog; so many winds of doc-

* Titus ii, 12, 13.

trine blowing ; so many rocks ahead ; that we must ever be looking to the points that are fixed and sure, and so make our reckoning. We must ever recur to first principles ; they are as important to the theologian in his sphere as to the scientist in his, and we may be sure that they center in Christ's glorious person, and have a tendency to draw us to Him as the sun starts vegetation upward. In Him, they are not cold formal abstractions, but light and heat, spirit and power ; and assure us of His presence ; and, that we are making our way safely.

Though in this dispensation it is night, clouds are over us and breakers are ahead, yet the Sun is in his place ready to be revealed in the morning. Are we not to remember this in the night, and so make our latitude and longitude accordingly ; or are we to forget that there is a great centre of attraction and so drift away upon our fancies into "a wide sea of hypothesis and conjecture?" We believe that some things in this world are settled. The truth as it is *in Jesus* is an everlasting rock that rises

to the surface in a chain of mountain peaks. These are clearly seen in *their order*, while all that lies between, in forest and rock, hill and valley, may not be discovered.

The *Incarnation, Crucifixion, Resurrection, Ascension*, and *Second Advent of Jesus*, rise in the spiritual landscape as in a living range; they are all connected with and spring from His Divine person, and so are radiant in the light of the Transfiguration.

As we look at them towering aloft, a thousand truths that may lie between their summits, do not draw our attention, we may even forget in sight of the resurrection that we may die. The *intermediate state* may seem as a beautiful valley in a light blue haze, now under shadow and now under sun, in the presence of the *Second Glorious Appearing* that stands against the sky in well defined outline.

Indeed, suppose all theories are inadequate to explain the connection of divine truth, yet we must acknowledge the prominent doctrines are distinctively revealed in a certain order which must ever stand firm. So then after the

ascension, and the session in Heaven, comes the Second Advent with the deathless rapture and the first resurrection, and then on the green hillsides and beautiful valleys of Palestine tilled by restored and exalted Israel, resting under the care of the Good Shepherd, and more extensively after awhile over the whole earth, spreading like a sea of glory from pole to pole, lies the Millennium.

We plead, then, for a revival of Christian doctrine in its *divine order*, and for an adjustment of theories touching the connection of this doctrine to this order. The theory we have considered is so adjusted. It therefore harmonizes Scripture, and does not deprive Christians of this generation of the blessed hope of meeting the Lord in the air.

Could we only get rid of the ideas we have imbibed from childhood concerning the coming of Christ, as of necessity, in all of its phases, like the descent of a thunder storm down upon us "amid the wreck of matter and the crash of worlds," desolation following in its track, the righteous and the wicked rising simulta-

neously. Could we believe in days that are years and dispensations, and see that the Bible in its concise mode of expression covers sometimes in a sentence periods of time in such a way as to make events wide apart seem as joined in close connection. (*e. g.*, Isa. lxi, 2.) Could we enter in through whatever joy we may have in the Lord into faith in the rapture of Enoch and Elijah and into the third Heaven experience of the Apostle Paul as possibly being in the body. Could we consider that what has been is likely to occur again, and that the age we live in has not passed by any degree of culture or refinement beyond the need of supernatural interpositions from God as visible and manifest as any that have transpired. Could we see the literal fulfillment of prophecy in the future, as well as in the past; the restoration of the Jews to their own land as clearly as their dispersion among the nations of the earth. In a word, could we adjust ourselves to the theory then we might be in a position to see the light break from God's Word

and shine upon our path until the day dawn and the Bright and Morning Star appear.

In noticing the theory of two stages in the Advent we ask nothing for it beyond its merits. Theories are human, and we may hold them loosely. But facts are divine, and to these we must cling, therefore we say, all theories aside, that the eternal fact remains that the Bible teaches clearly the Second Advent of Christ to this earth, and a deathless rapture of the saints who are alive at that time ; and this in a certain divine order that brings it before any millenium of righteousness and peace, and makes it the blessed hope of every generation of Christians.

Nothing can be plainer than this, the views of many good brethren to the contrary. Wherefore we plead for a return to the simplicity of Scripture, and to the faith once delivered to the saints. We ask for a whole Gospel, not for the atonement alone, but the resurrection ; not merely for the first coming of Christ to suffer, but for His Second Advent to reign.

The Gospel in that complete wisdom and

power that is unto salvation goes on two feet ; “the *sufferings* of Christ and the *glories* that are to follow,”—the great theme of the Prophets and the Apostles. Says Spurgeon, “In old times the resurrection was preached by the Apostles as almost the sum and substance of the Gospel.” Wherever Paul went we hear that he spake concerning the resurrection of the dead and then “some mocked.” How is it now ? Well did a good deacon once testify against a partial Gospel when he placed in front of the pulpit and behind the communion table the motto, “*Christ is risen*,” thereby reminding the brethren that the Lord’s Supper is not only a memorial of His death, but a pledge that He is alive for evermore, and that He is coming again. “We show forth His death until He comes,” says the Apostle. We eat the bread and drink the wine in the faith of His glorious appearing and in view of the resurrection of the body connected therewith we share in the glad triumph and shout : “Oh ! death where is thy sting ; oh ! grave where is thy victory ?”

Is it strength, is it courage that we need ? then

let us have theories of Christian truth that involve a whole Gospel and thus bring a risen glorified Saviour personally near—so near that He will be a reality to us, and we be able as we walk to talk to Him as well as about Him. “To be spiritually minded,” says Paul, “is life and peace.” Why, seeing that the age of miracles has not yet passed may it not be deathless rapture as well? Enoch walked with God, and he was not for God took him. Why if Christians had his faith could they not be translated? We hear much of a “Higher Christian Life.” What is it if it is not getting nearer to Christ by faith and living in a sphere of influence above the sights and sounds of the world. Truly, all Christians may draw nearer to God than they do, but if they do this it will be by the influence of the truth, *the whole* truth as it is in Jesus. It will be by feeling the power of Christ’s resurrection, as well as by entering into fellowship with His sufferings. It will be by beholding His glory as King and risen Saviour, as well as seeing Him as the man of sorrows. We cannot take partial truth and

get a clear experience of a present and full salvation. Somehow the sufferings and glories are so blended in the person of the Redeemer that it is not sorrow alone, or majesty alone, that we see, but a certain "majestic sweetness" that is so overpowering in its attractiveness as to make Him the Chief among ten thousand and the One altogether lovely. Beholding Him as He really is, as do all of the angels of God, we worship Him. We "crown Him Lord of all," and if we feel happy in the thought that "He has borne our sins in his own body on the tree," we also comfort ourselves as did the early Christians in the hope of His glorious appearing and in the prospect of going to Heaven without dying.

"Jesus hail ! enthroned in glory,
These forever to abide !
All the heavenly host adore Thee,
Seated at Thy Father's side.
There for sinners Thou art pleading ;
Ever for us interceding,
Till in glory we appear.

Worship, honor, power and blessing,
Thou art worthy to receive,
Loudest praises without ceasing,
Meet it is for us to give.
Help, ye bright angelic Spirits,
Bring your noblest, sweetest lays !
Help to sing our Saviour's merits,
Help to chant Immanuel's praise."

THE NEW CREATION.

We seem now, naturally, to pass from the redemption of the body and kindred phenomena, into another manifestation of the power of God, viz., the deliverance of the material creation from the bondage of corruption.

The Apostle Paul, in the eighth of Romans, represents creation as it is now, groaning and travailing in pain, and waiting for a deliverance that is to come at the redemption of the body. To his mind, redemption is not complete until creation that is cursed on account of sin, is relieved. He binds it up, so to speak, in the same bundle of glory with the body, and sees it shining by supernatural light. It is

that "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."* It is the new heavens and new earth of Isaiah, Peter, and John.† It is Paradise restored, and everything good as at the beginning. He beholds the same power, that changes the vile bodies of the saints into a likeness to the glorious body of their Lord; subduing all other things, and producing a universal transfiguration: the aerial heavens above, pure and white, the earth beneath glowing in light.

The beloved disciple, while an exile on Patmos, had a revelation of the Author of this new creation, and as he saw Him seated upon the throne, he heard Him say, "*Behold, I make all things new.*"‡

Here we understand the extent of the new creation—*all things*. A new heaven and a new earth, at least. Says one as "the third heaven, that holy, happy place," where God resides, does not need to be renewed, and as far as we

* Rom. viii; Acts iii. † Isa. lxxv, 17-25; lxxvi, 22. 2 Pet. iii, 10-13. ‡ Rev. xxi, 5.

know the firmament, the sun, moon and stars are all right, we may limit it to the atmosphere and the earth we dwell on.

Now, it is objected right here

“That the great globe itself * * shall dissolve,
And like the baseless fabric of a vision,
Leave not a rack behind.”

So Shakspeare says. But Solomon says that “the earth abideth forever.” Speaking by inspiration of God, he gives us the truth, and therefore a basis upon which we are to determine the meaning of all other passages of Scripture that have reference to the earth’s duration. Interpreted thus they come into harmony, and give us not destruction alone, but a new creation ; not decline and ruin only, but glory following. The Phœnix rises from its ashes, life springs from death, *aeon* follows *aeon* or dispensation dispensation. Changes come. The fashion of this world passeth away. The *Cosmos*, the order within, the things that are in the earth, the works that are therein, even the elements of the earth, air and sea,

burn, melt and fuse, but the *globe* itself stands strong.

When Christ says that the Gospel must be preached for a witness to all nations, then cometh the end, He means the end of the age or dispensation—*aeon*. When Peter says that the earth and the works that are therein shall be burned up, he refers to the *Cosmos*, and considering the context that alludes to Noah's flood, we see that it is by a deluge of fire* that the world perishes, even as of old it perished by water. As the water did not annihilate the globe, so shall not the fire; rather it shall purify and remove the curse, so that the dross purged away, an age of gold or perfection appears. Our God is a consuming fire. He that makes all things new sits, according to Malachi, as a refiner and purifier.† He understands the essence of all things, and therefore can change their nature as well as their form. He is not simply a reformer, but a creator. His work is not a whitewash of the surface, but a regeneration. He gives a *new heart*, a *new*

* 2 Peter, iii. † Mat. iii, 3.

body, a New Jerusalem, and a new heaven and a new earth. These are some of the creations that He *gives* His people for nothing. They all come out of the refiner's furnace in the perfection of beauty, with a value best expressed by the words, "an eternal and exceeding weight of glory."* For this Creation has been sighing during the past six thousand years—perfection, all things good as at the beginning. As the sick, groaning under pain, cry out for health, so does this poor, diseased world long for relief. Like the woman in the Gospel, she has employed many physicians, but as her disease is sin and death, her case has baffled all of their skill, and she has grown worse instead of better. The Great Physician has come with a remedy for all of her sin, and all of the consequences thereof, and under this dispensation of the Spirit offers it freely; but in this day of grace He is rejected. Not a nation, not a village in all the world has received Him as yet.

The words of the Evangelical Prophet are lit-

* 2 Cor. iv, 17.

erally fulfilled, "He is despised and rejected of men." A few receive him—a little flock, and experience His healing power and rejoice in His mercy and in the prospect of complete deliverance, but the nations at large seem to turn away from Him and are trying to work out perfection for themselves in their own way. "There is a way," we are told, "that seemeth right to a man; but the end thereof are the ways of death."* However, "all things" are the Lord's by creation and redemption. Christ has purchased them with His blood. So if grace will not conquer judgment must. Following this *day of grace*, then comes one called the day of Judgment. God's judgments ever since the fall of man have been in the earth, but there is a special time called *the Day*. Not twenty-four hours simply, but a period of time, or a dispensation. "One day is with the Lord as a thousand years and a thousand years as one day.† It is an age of a thousand years, or the time when Christ reigns on the earth or judges the nations. The millennium ushered in by the coming of

* Prov. xvi. 25. † 2 Peter. iii.

Christ and His saints, and closed with destruction upon Gog and Magog, the beast and the false prophet, the Devil and his angels ; all the wicked with death and hell in the lake of fire, that terrible symbol of God's wrath against all ungodliness.

So perfection comes progressively through destructions and new creations. Judgment begins and goes on and a new creation follows. It begins at the House of God that is at Jerusalem. The earthly city is judged and rebuilt and made the habitation of the heavenly that is of the church. When the Lord appears in His glory, we are told that "He builds up Zion." Could God of old dwell in the tabernacle and temple as the Shekinah, then Christ and His Saints, one glorified body, may take up their abode at Jerusalem, and thus make it really the Holy City. The Heavenly City will come down into the earthly, purify and transfigure it. The glory of the Lord will fill it, and so there will be no need of the light of the sun or the moon to shine in it

We here see the spiritual and the material

cities joined in one, even as the temple and the glory of the Lord that was within it. The material may be of gold and precious stones, as seen by the Apostle John, but these though real but symbolize the perfections of the spiritual. So far as Jerusalem is concerned, at the commencement of the millennium "Christ is all and in all," but so far as regards the earth universally, He is not so until the end of the thousand years, when all wickedness is judged in the lake, and thenceforth the solid globe itself, with all there is upon it, is transfigured and shining in the light of the glory of God speeds on its course through the age of ages; the centre perhaps of a universal government reaching beyond the planets, as glorified Jerusalem will be the centre of Christ's administrations on the earth during the millennium. This view gives us the transfiguration instead of the absolute annihilation of matter, but in adopting it we feel that we are not following cunningly devised fables. We are rather in sight of the mount; we are hold of spiritual realities, and should

not let go our grasp. We understand the new creation in the light of the transfiguration.

The bodies of Moses and Elijah were once matter. They were material and perishable, but as seen on the Mount the same bodies there are spiritual and incorruptible.

They are fashioned after Christ's glorious body. Their glory is not their own but His. He is *in* Moses and Elijah, and He is all unto them. When the Jews, at the foot of the Mount, behold them they see only one body *essentially*, though three members. They are all one. Christ is all and in all, and it is His glory that fills all and is seen all around. It is here that we see the regeneration of men in perfection give us the regeneration of "all things" and they are made new, that is, they are glorified or transfigured. "Behold," says the Lord, "I make all things new." That is, he subdues all things unto Himself, so that the whole creation shall be glorified in Him. Behold! see the new creation objectively. Only believe and we see the glory of God. See it first at Jerusalem. Afterwards, and at the close of the mil-

lennium, flooding the whole earth and heavens, Christ being all and in all.

So, perfection or redemption comes after dispensations through the administration of Jesus Christ. The millennium is not perfection absolutely, but only relatively, as compared with other dispensations, as the present one of the Spirit. Yet we speak of it as perfection for in it is the glory of God, and by means of it and at its close it comes in its fullness. As we have observed, the millennium is the time of the judgment, the time of the personal reign of Christ and His Saints, wherein, through supernatural destructions and creations, He ultimately "subdues all things to Himself," "and when all things shall be subdued unto Him then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."* "The last enemy that shall be destroyed is death." Then shall there be no more curse.†

Thus the new creation is finished, and it is God's work, not man's. He that sitteth upon the throne, the Lord God Almighty,

* 1 Cor. xv. 24, 27, 28. † Rev. xxii, 3.

the Creator of the heavens and the earth, Jehovah, the God of Abraham, Isaac, and Jacob; the God who judged supernaturally the Antediluvians, and saved Noah; the Egyptians, and delivered the children of Israel, interposes by His mighty power and makes all things new. Man, here, is powerless, with all of his inventions and machines, with all of his politics, ecclesiasticism and reformatory devices he cannot bring the bright, supernatural age of gold. He cannot do it, for he cannot create. Indeed, we are told that he cannot add one cubit to his stature, or make one hair white or black. Though boasting great things, he is a weak vessel, whose breath is in his nostrils, and whose glory, like the grass, withereth, or like the flower, fadeth. Wherefore, we cease from putting our trust in him, and lift up our eyes unto the hills, from whence cometh our help. "Our help is from the Lord, who made heaven and earth." His work is perfect. By His power, such as Christ exercised in the performance of His miracles, manifest in the changing of water to wine, the healing

of the sick, the lame and the blind, and in the raising of the dead, the very life and nature of things is reached. The source of corruption is probed. The hearts of men that are in His hand are turned. Their dead bodies awake from the dust, and are clothed with immortality. "The eyes of the blind are opened; the ears of the deaf are unstopped; the lame man leaps as an hart, and the tongue of the dumb sings. Waters break out in the wilderness, and streams in the desert, and it blossoms as the rose." The people of God labor, but not in vain, neither do they bring forth for trouble; they are the seed of the blessed of the Lord, and their offspring with them."

The animals, the vegetables and the minerals are touched. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together, *and the lion shall eat straw like the ox.*"* Here is a

* Isaiah xxxv. 11-60.

change of nature from the carnivorous to the herbivorous.

“In place of the thorn comes up the fir tree ; in place of the brier the myrtle tree.” Here is a destruction of the noxious.

“For brass is brought gold, and for iron silver, and for wood brass, and for stones iron.” Here the rare and precious metals become common, and the common are abundantly increased. Why, then, may there not be a city whose foundations are sapphires, whose gates are pearl, and whose streets are gold, all transfigured in the glory of God, beautiful for situation, the joy of the whole earth, Mount Zion, Jerusalem, or called by that other name given by the Prophet “Jehovah Shamma,” “The Lord is there.”

It is objected to the regeneration or glorification of matter that it is a carnal view ; hardly refined and spiritual enough is it that dust should partake of the heavenly. However, we have seen in the resurrection, that is, in Christ and his Saints glorified, that it does thus partake. Their bodies made of the dust of the ground rise to glory. Here *in Christ*

certainly is a very close connection between earth and heaven ; so close that we may believe that ultimately the whole earth, every particle of the dust thereof, shall be delivered from the bondage of corruption into the glorious liberty of the children of God, free to work as God designed it should in the beginning, perfectly, without the curse upon it. This view is not carnal but spiritual.

Moreover, we believe that the saints *now* and *here* discern this regeneration of material things. The Scripture warrants them in saying that old things *have* passed away and all things *have* become new, that is, spiritual or supernatural. In Christ believers not only at present have wisdom, righteousness, sanctification, redemption, revival power and rapture, but they *are new creatures*. They have already entered a new creation and their home is in it, and here they know they ought to stay, for to the spiritually minded is life and peace, and by abiding in Christ their prayers are answered and they bear much fruit. All things

* Ezek. xlviii. 35.

have become new. In the same light in which believers understand the new birth and discern the glorified body, they see the new heavens and the new earth. We have heard plain people in their experience of regeneration testify to this. The passage of some from nature's darkness has been indeed to a marvelous light. When blind Bartimeus, under the touch of Christ, was healed, he saw the natural sun and the glory thereof all around him, doubtless it was marvelous in his eyes. As really have some seen the glory of "that Sun that is above the sun," the light of the glory of God, and not only in the face of Jesus Christ but all around, the heavens declaring it and the earth reflecting it. Under the power of the spirit they have stood upon the Mount, and the hills and the valleys, the fields and woods, have been transfigured around them.

Some may pass over this testimony as they read it in the memoirs of Christians, or hear it from the lips of some brother or sister in Christ, as simply a freak of the imagination, while others may feel justified in seeing in it a fore-

gleam of the *latter day* glory, when Christ, the Messiah, shall make all things new ; the renovated and Paradisaical earth being the place of His throne. And who, says Dr. H. Bonar—the same who writes the beautiful hymns—“who so fit to restore creation as He who first fashioned it. He, who as the Word made flesh, claims kindred with its soil. He, whose blood still lies ungathered upon Gethsemane and Golgotha? Or, who so fit to bring deliverance to the Church and joy to Israel, as He, who is bone of her bone, and flesh of her flesh—the Son of Mary, the Son of David, the Son of Abraham? Or, who so worthy to receive the world’s homage as the Lamb slain, the Lamb of God, that taketh away the sin of the world? Or, who so meet to be the destroyer of Antichrist and the binder of Satan as the very Christ of God, the seed of the woman, the true representative of the original dynasty ; the heir of the inheritance ; the Head of men and angels ; the anointed King of earth and Heaven. And what region of the universe so likely to be the place of His throne as this earth, whose

soil has drunk in His blood ; this earth where He hungered and thirsted, and was weary and slept, and awoke and moved to and fro as one of its own inhabitants ; this earth whose fruits He ate, whose waters He drank, whose air he breathed, whose fragrance He inhaled, whose hills He climbed, whose olives shaded Him, whose sun lighted Him by day and whose moon and stars by night. What planet in all the firmament so likely to be the seat of His throne, the centre of His dominion, the metropolis of His empire.” “And who,” he says, “are we that we should call this carnal ? It was not carnal that he should lie in a manger ; how is it carnal that He should sit upon a throne ? It was not carnal that He should wear a crown of thorns ; how is it carnal that he should put on the crown of glory ? It was not carnal that he should die upon an earthly cross in a world of sin, amid the mockery of unholy men ; how is it carnal that He should live forever as the possessor of earth’s kingdoms in a world of holy peace, amid songs of holy men below, and of the Church of the first born above ? There is nothing car-

nal in the remembrance of His sufferings here ;
how is there aught carnal in the anticipation of
His reigning."

"Hasten, Lord, the promised hour ;
Come in glory and in power ;
Still thy foes are unsubdued ;
Nature sighs to be renewed,
Time has nearly reached its sun.
All things, with thy bride say ' come,'
Jesus whom all worlds adore,
Come and reign forever more."

THE KINGDOM COME.

We believe now that we need no more light than we see shines on the mount, in prophecy, in history, and in Christian experience, to clear away the clouds and give us a revelation of the nature and glory of the kingdom of God. The light is one and the same through all of these channels of communication, and blazes before us as distinctively the supernatural. We follow this and we follow the Spirit. It is the Spirit in distinction from the flesh, the world of glory to come in distinction from this present

evil dispensation. Christ and his mystical glorified body, the church in distinction from Adam and his sinful and corruptible race. It is the seed of the woman of Abraham, of David in distinction from the seed of the serpent. It is Christ himself in His peculiar offices, work and character, in distinction from ritualism, ecclesiasticism, politics and reforms. It is the little stone cut out of the mountain without hands in distinction from Nebuchadnezzar's image of world kingdoms. In a word, it is *supernaturalism* in distinction from *naturalism*, with a great gulf between, never spanned as yet by the natural philosopher or speculative theologian, but only through the redemption there is in Christ, which involves his *incarnation, death, resurrection, intercession* and *second coming*. Hence the gospel, God in Christ, reconciling the world unto Himself in distinction from all forms of natural religion as the wisdom of God and the power of God unto salvation. God in Christ comes across the gulf to the natural man and unites himself to him in the womb of the Vir-

* Daniel ii. 31-49.

gin, thereby taking his sin and corruption upon him. Here the divine and the human are joined, not fused; they remain distinct, yet they are one. Of the two joined we have a new man, the God-man, the second Adam, the head of a new creation, the source of a new life to all who receive Him.

“And this is the record that God *hath given* to us eternal life, and this life is in His Son.”*
“He that hath the Son hath life, and he that hath not the Son of God hath not life.” Everything so far as man’s salvation is concerned, depends upon his receiving the Son in whom is life. The creature must stop running to and fro on the plane of naturalism in a vain attempt to establish his own righteousness. He must cease his efforts to throw himself up into the supernatural, by some device of his own, and receive God who comes down in Christ to save him. It is not by doing, but in receiving, that a man obtains salvation. As it is written, “But as many as *received* Him to them gave He power to become the sons of God, even to them that believe on

* John v. 11-12.

His name, which were born not of blood nor of the will of the flesh, but of God.”

Thus, man by receiving the supernatural Christ is born again, made a son, and if a son an heir, and a joint heir with Him “to an inheritance incorruptible, undefiled, and that fadeth not away,” or, in other words, to a “kingdom that cannot be moved.”* He becomes a son not only in name but *by nature*. He is a new creature. “Old things have passed away, and behold, all things have become new,” supernaturally so.

Man rises to God not by his own strength, but God comes down to him and lifts him up through a process corresponding to the raising of wheat, which falls into the ground, dies, and then appears ; “first the blade, then the ear, and after that, the full corn in the ear,” when the harvest comes, and it is gathered into the garner. One with Christ : man dies with Him on the Cross, rises with Him from the grave, sits with Him in the Heavenlies, and appears with Him in His Kingdom, in the end of the

* John i. 12.

world or dispensation, the harvest of time, when come the reapers—the angels.

THE SECOND ADVENT BRINGS THE KINGDOM.

It does not appear until then. Then it does come to earth, like the Shekinah of old to the temple, and stands revealed to all nations. In it is “the King in His beauty” and all of the saints with Him; not simply as His subjects, but as His Court. We see the blood-washed throng of the Old and New Testament dispensations; besides the rank and file of the centuries we behold the worthy patriarchs, “the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, “all in their resurrection bodies, for mortal, sinful flesh, cannot inherit the Kingdom of God. We see them in all of the *glories* of their Head and King. In Him, the saints are the sons of God, partakers of His nature, and heirs of His Kingdom. Their revelation in glory is the manifestation for which the groan-

ing and travailing creation has waited long. It doth not yet appear what they are, but when He who is their life comes, then they will be seen as they are, "they will be like Him," "they will appear with Him in glory."

Now partakers of their Lord's sufferings, they are the hidden ones. In the world, but not of it; walking by faith, not by sight; sheltered by the covenants, and sustained by the promises; but there in glory where we behold them in the Kingdom, they come forth in raiment whiter than snow, "such as no fuller on earth can whiten." Majesty and grace are in their forms; heaven is in their faces; glory covers them as a garment; and praise, everlasting praise unto Him who has loved them and redeemed them by His blood, and made them kings and priests unto God; rises from their hearts, and ascends from their tongues. And now they *share in the glory of the Son of God*; in His knowledge, His power, His goodness, His fullness. By union with Christ, they are raised above the angels; they judge them; they perform heavenly service among their

shining ranks ; by virtue of power and glory divine they execute the will of Jehovah, amid all of the celestial hierarchies. So, they have work to do in Heaven. Its fields of glory are wide open before them. Having burst the bands of mortality, and, in Christ, triumphed over death and the grave, having been clothed upon from Heaven with bodies filled with power, and with spirits aglow with light, they burn like Seraphs, and reign over principalities and powers, to the end that "they may make known unto them the manifold wisdom of God."

Not only is the glory of the Son of God upon them, but they partake of *His glory as the Son of Man*. Christ was human as well as divine, born of a virgin as well as begotten of God the Father. He is called the Second Adam, hence He is crowned with all the glory of the first ; all that he had before he sinned : dominion, power and glory, as to humanity, perfect ! dominion over the earth and the fulness thereof, power over the race of man, the fowl of the air, the beasts of the field, and the fish of the sea ;

power, imperial; glory, paradisaical; all this and more, as redemption is greater than creation, is to be found in Christ. Man now esteems the tarnished glory of this fallen world as of paramount consequence, so that its honors, pleasures, and riches are eagerly sought for. He desires power and high position. He loves wealth and all that it will bring. He loves houses and lands and kingdoms, a sounding name, the applause of the multitude, earthly joys and sensual pleasures. He is led by "the lust of the eyes, the lust of the flesh, and the pride of life." He aspires to be great in learning and philosophy, renowned in arms and powerful in government. He delights in the skill of the statesman, to give wing to his imagination and sing the song of the poet, wield the pencil of the painter, the chisel of the sculptor, the pen of the scholar, the sword of the warrior, touch the chords of music, thrill listening senates, or move the populace with his eloquent oratory.

There is a glory of this world that a man seeks in order that he may be a man, but when

borne aloft upon its highest wave, he is seen but a moment, and then he disappears, while the varied and magnificent civilization that he spreads abroad does not last. The sum of it all is but a Babylon. However, the world, as God created it was good, and man in the beginning was made but a little lower than the angels. Take the curse from the earth and most desirable as a possession would it be, transcendantly beautiful would it appear. All the glory of it then would not be as the Chaldee's excellency, but like Eden; and it is this the saints find in the kingdom. Christ and his church have all of the glory of humanity, and the world without the sin and the curse that consumes it. He is the perfect man as respects every attribute and quality that goes to make one. While He was on the earth He showed this in His humiliation and poverty. When He comes again it will be seen in his exaltation and glory, and as with Him so with the saints, it shall be manifest that they are perfect men in Him; now, even, the process is begun that shall bring the fullness of the stature. Very imperfect,

Christains may seem now, to those who are pleased to judge them, but God sees them, and though they are in the rough, his hand is upon them to make them comely, and so they shall appear without wrinkle or spot, or any such thing. "As the marble wastes the statue grows."

That beggar, Lazarus, is a king and a priest, only it doth not yet appear that he is. In garrets and in cellars, in prisons and in huts, in bondage and as free, at the North, at the South, at home and abroad, among all lands, we can find them that the world does not recognize as of its glory at all, who shall "shine as the stars," "wear crowns," "judge angels," "and have power over the nations." Wherefore, as Christians are so dignified by their heavenly calling, how ought they to rise in all of the perfection of Christian manhood, and everywhere acquit themselves like men.

But Christ was not only the Son of God and the Son of man, but He was the *Son of David*, and as such there is a glory that attaches to Him as the heir of David's throne and King-

dom ; a glory that not only descends upon Him, but upon those who are His. This is the glory of the Messiah of Israel expected by the Jewish nation ; a glory that comes through being a lineal descendant of David, according to the flesh ; by Mary and Joseph, literal ; historical, on the earth, direct from David's loins, even as was Solomon. David had a throne and a kingdom on this earth, and this kingdom in his seed was to last forever. Though it might be overturned and overturned, yet it should rise never to be moved. As it is written concerning it in the time of Zedekiah : " For thus saith the Lord God, remove the diadem, and take off the crown ; this shall not be the same ; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more *until he come whose right it is*, and I will give it him."* And who is He whose right it is if it is not the child whom the Angel told Mary should be called Jesus ? Indeed, the same angel, Gabriel, at the same time, in the same breath, when he an-

* Ezek. xxi, 26, 27.

nounced his name to Mary, said that He should "sit upon the throne of David and reign over Jacob ;" and though this same child that was born of the Virgin and whose name was called Jesus, lived thirty-three years in Palestine, and then died without fulfilling in His own proper person this prediction, yet we believe He shall do it when He comes "the second time without sin unto salvation ;" that is, when He comes in the clouds of Heaven to Mount Olives in like manner as he ascended ; comes in the same body that he was born of the Virgin in, the same in which he ate and drank, walked and talked while he was here on the earth, the same that was crucified on the cross, buried in the grave, and that arose therefrom and never saw corruption, the same that by the genealogies recorded in the Gospel, was according to the flesh the seed of the woman of Abraham and of David, and whom the Jews at last rejected as their king. The Bible being true, we cannot see how Jesus can fail of the Kingdom of his Father David, the same that David possessed, the same seat

of sovereignty that he held over Israel on the hills of Palestine, at Jerusalem, in Mount Zion. It would seem that language must be strangely twisted, as the Scriptures are read, to prove the contrary, for certainly the Lord speaks in no ambiguous terms when he says, "I have sworn unto David, my servant, thy seed will I establish and build up thy throne to all generations. I have found David my servant, with my holy oil have I annointed him. I will make him higher than the kings of the earth, my mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of Heaven. If his children forsake my law and walk not in my judgments : if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod and their iniquity with stripes. Nevertheless will I not utterly take from him, nor suffer my faithfulness to fail ; my covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto

David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, as a faithful witness in Heaven," and David believed this. By faith he saw it all fulfilled in Christ. He looked forward to it in Him raised from the dead. As it is written: "The Lord hath sworn in truth unto David, He will not turn from it. Of the fruit of thy body will I set up thy throne. "Therefore," David, "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne. He, seeing this before, spoke of the *resurrection of Christ*, that his soul was not left in hell,* neither his flesh see corruption." David, being a prophet, saw it all, saw his kingdom restored and perpetuated in Christ. Hence, his Messianic Psalms, so full of the glory of his kingdom—psalms that cannot be understood without faith in Christ, as the king who is to restore the kingdom to Israel. As with David so with all the patriarchs and proph-

* Acts ii. 30, 31.

ets, they saw it all in Christ ; by inspiration of the Spirit, in the light of heaven, they looked forward to the Messianic glory. "They all died in the faith, not having received the promises, but were persuaded of them and confessed that they were pilgrims and strangers in the earth."* Read the covenants and the promises that were made to the worthies of the Old Testament dispensation. Read the descriptions of Israel's future in the prophecies. Behold how they point to a Person who is to come and be higher than the kings of the earth. See how they testify to a heavenly kingdom on the earth, and the triumph of a seed in whom all the nations of the earth shall be blessed.

The promise was to Abraham and his seed, that he should have the land of Canaan for an *everlasting* possession. It was the same to the other patriarchs ; yet they never have had it as such a possession, and now they never can have it unless they are raised from the dead. If God is to keep His word to the holy men, as

Heb. xi.

recorded in the Old Testament, there must be a resurrection.

There will be a resurrection, the tribes of Israel will be restored to their own land ; Abraham, Isaac and Jacob, will inherit Palestine, and Christ their seed and David's, after the flesh, shall sit on David's throne and reign over Jacob, and all of the saints with Him shall reign on the earth. "The heathen shall be given to Him for an inheritance, and the uttermost parts of the earth for a possession." So the word of the Lord shall not fail. The aerial heavens may be rolled together as a scroll, the elements melt with fervent heat, the earth reel and stagger under judgment fires, but the word of the Lord with the Fathers will be kept ; not a jot or tittle of it shall fail, for "Christ is risen," "His name is Faithful and True." "The government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end upon the throne of David and upon his

kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.’’*

From the foregoing, we see that the manifestation of Christ in His Kingdom on the earth is a revelation of the glories of *His person*. We have observed that the great theme of the Prophets was the *sufferings* of Christ and the *glories* that should follow. Now, the sufferings were connected with His person and visibly manifest in Palestine and on Calvary. They have passed into history, and literally, and in no figurative sense do we believe “He was wounded for our transgressions and bruised for our iniquities.” “He bore our sins in His own body, on the tree;” if He did not, then we must bear them ourselves and sink down under the burden. Now, as the sufferings, so we see that the glories, are connected with His person. They are all in Him and are to become visible on this earth. They are to become history, and, literally, believers are to partake of them

* Isaiah ix., 6, 7.

in Him, even as did Moses and Elijah on the Mount of Transfiguration. This being reasonable and true, it follows that we are not following cunningly devised fables in making known His Majesty ; and seeing in Him and in His saints risen and glorified a royal company of kings and priests, who shall take possession of this earth and reign over it gloriously. We are not visionary and fanatical if, while we sing,

“ Jesus shall reign where’er the sun
Doth his successive journeys run,”

we believe that the same Jesus, who was born of the Virgin Mary, and is now risen and gone to Heaven, shall come again, and historically, literally, in all the bright glories of His person reign as really as he ever suffered. Why believe anything less than this? Why dissolve the person into the principles of righteousness, joy and peace in the Holy Ghost, and say that the reign of Christ on this earth is visibly to be nothing more than that of men with hearts regenerated. Why not hold the Head, and with Him get all other things “which are in

heaven and which are on earth," and which gathered together in one shall be made manifest in all of their perfection, when He himself shall appear *personally* in His glory, and usher in the dispensation of the fullness of times? Why not, since in this way only do we obtain the kingdom in its fullness, that is, the transfiguration, wherein is seen not only righteousness, purity, life, power and brightness, but *persons*, a king and saints visibly on a glorified earth, standing before men in the flesh and admired by them? Why not hold the Head and so have Christ himself, as well as the influences of the Holy Spirit, the resurrection of the body, a new heavens and a new earth, and a new Jerusalem as well as a new heart?

Is the kingdom of God, as it shall be manifest on the earth, to have no glory of Christ's person in it, but simply be a reign of principles as seen in mortal bodies, formal institutions, civil and ecclesiastical establishments and reformatory societies?

Is it to be merely a regeneration of the heart while it is but a *reformation* of all things with-

out? then it is not a kingdom of unity, harmony and perfection. It is a mixture of the old Adam and Christ, an alliance of natures that are opposed to each other. It is the spirit in worldly forms, and as the old garment is too rotten for the new cloth, the old bottles too weak for the new wine, so there is a rent or an explosion. Wherefore, we say that such an idea of the kingdom to come will not hold. That alone must be true which has the unity of nature, which harmonizes the external with the internal, form with substance, and brings all things in heaven and earth together in unity and perfection.

The transfiguration does this. When the Lord comes in his glory, old things pass away, all things become new, supernaturally, substantially and formally so. In Him, the human and the divine, heaven and earth, the supernatural and natural, faith and reason, church and state, science and theology, the religious and the political, the spiritual and the material, life and doctrine, belief and practice, are seen to harmonize in one bright revelation that

throws the light of heaven upon all the paradoxical and seemingly inconsistent truths of the Bible, settles all philosophical and theological disputations, scatters all conflicting schools, sects, cliques, and parties in church and state, fairly adjusts all human relations, blends authority with liberty, freedom with law, and brings in that happiness, peace, prosperity and good government for which the nations have long but vainly been struggling. Truly, it will be a glorious time when the free will of man shall blend with the gracious sovereignty of God, and his proud reason be one with child-like trust in the Redeemer : when all questions that agitate the people and disturb their peace are righteously settled, and never any more shall there be a tyrant or demagogue in the state, or a Pharisee or hypocrite in the church to hurt or destroy. Such a time is coming. Naturally, we see little prospect of it, but supernaturally, at the revelation of Christ's person, it is made certain. In the light of the *transfiguration*, in the light of *prophecy*, of history and *Christian experience*, it is clear that

sin and the curse is to be removed, and a kingdom of righteousness and peace established on this earth in heavenly glory. It shall rise upon the ruins of all the kingdoms of the earth, and stand out as a literal fact, or distinct object in history, embracing a territory, subjects, laws and a king, even as to-day Great Britain and the United States are literal governments in the earth, though of inferior glory. So, in the light of Heaven, the Holy Spirit has taught us as He has led us in the word from passage to passage and from revelation to revelation, as He has brought us from the little mustard seed even the kingdom of righteousness, joy and peace hid in the hearts of believers to the blooming tree thereof, wherein is manifested the glory of the transfiguration, the redemption of the body, and the new creation, wherein all of the covenants with the patriarchs and the sure word of the prophets are fulfilled ; the visions of Daniel and Ezekiel, and the Messianic glories of Isaiah and David ; also, the words of Christ concerning His second advent, where he declares plainly that it is then the Kingdom comes :

“The kingdom prepared from the foundation of the world,”* the same that Adam had but lost ; wherein, once more, as we look, there comes the brightest revelation of them all, the same the Apostle John saw by inspiration of the Spirit when he was an exile in Patmos: “And I saw,” he says, “a new Heaven and a new earth, for the first Heaven and the first earth were passed away ; and there was no more sea ; and I, John, saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride for her husband, and I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God himself shall be with them and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. * * And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the

* Mat. xxv. 34.

nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it; and the gates of it shall not be shut by day, for there shall be no night there; and they shall bring the glory and honor of the nations into it; and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's Book of Life."*

A distinguished writer has said: "Reason demands as the end and destination of man in society a state in which the divine law shall organize itself in civil polity, and form the basis and determine the conduct of social life; in other words, a theocracy or kingdom of heaven."†

True—Now what reason demands the Bible reveals. A heavenly poletia or city comes down to man, and with the person of Jesus Christ the Kingdom of Heaven appears and manifests itself supernaturally.

* Rev. xxi.

† F. H. Hodge. D.D., Unitarian Review, Vol. 5, No. 3, page 228.

The divine law then *is* organized in civil polity, and the conduct of men in all of their relations is determined thereby, but with all this there is the personal presence of the Saviour King. What reason demands, what the struggling peoples everywhere have tried to secure, life, liberty, happiness, good government, comes then not according to nature, politically by the wisdom of man, but from above through the Lord Jesus Christ, in the accomplishment of the plan of redemption. Is it not time for all sects and parties in Church and State to see this truth, that they may become united and saved from the deplorable results of schism and contention? Let there be a fixedness of eye upon the coming kingdom, so that wherever the Lord's prayer ascends in the words "Thy Kingdom Come," there shall be the bright vision of the Lord's personal appearing before the soul, and we might expect the true evangelical alliance to appear in a union of Christians everywhere, not merely in formal statements of doctrine, adapted to all shades of opinion, from High to Low or Old to New, not

in rites and ceremonies, plain or elaborate, not in a form of government comprehensive of all forms, but in a union *in Christ*, the only substantial union, that which belongs to His person, His mystical glorified body, that union which the Holy Ghost reveals, that which is begotten and perpetuated by this power and *formally* becomes manifest in perfection, when all true believers of all ages, all nations, and all denominations, shall appear with the Lord in glory as one Church, or one body, without wrinkle or spot, or any such thing.

Most desirable indeed is a formal union of Christians, but unless it is spiritual *in Christ* it is destructive of all that promotes their happiness and the good of society. The letter, the form killeth ; reformation without regeneration and resurrection is but a change from bad to worse, and the last state of the man or the world, out of which has been cast one devil, making a room all prepared, swept, and garnished, for seven other evil spirits, is worse than the first. Said a learned Doctor of divinity to a young student in theology, "Don't


spend your time in tinkering old kettles.”

Is there not a vast deal of tinkering among the leaders in society? The body politic, bleeds at every pore, because of the incessant pounding it gets from reformers. It is too much governed, and it has become a question these days, how much longer it can stand it. In the process there is a great deal of noise, and so, the age is styled, an active and progressive one, as though activity was necessarily genuine progress. We remember that there was once a building erected on this earth without the sound of the hammer. It was the temple of Solomon. There was a glory of his, also, that much astonished the Queen of Sheba. That temple was the type of a greater house made without hands, eternal in the heavens, the body of Christ, the Church, the new Jerusalem.

That glory was the earnest of a more resplendent brightness that in the end shall fill the earth as the waters cover the sea. A greater than Solomon reigns invisibly now among all of the inhabitants of the earth. He is no tinkering reformer, but the master workman who cre-

ates and regenerates. He is the Great Physician who heals by a word. *He is the coming man this world needs*

We look for His appearing and His kingdom. By faith we see His' person, by the hearing of His word we receive His kingdom. We are told by the king Himself that it is like a mustard seed which a man *took*. We take it, then, germinally, as it is offered *freely*. In the germ we have it *now*, bark, leaves, branches, fruit and all ; *wisdom, righteousness, sanctification, redemption, revival power, rapture, a new creation, a kingdom that cannot be moved, free, present and full*. We take it as it is offered, for nothing, for we are not worth enough to buy it. In receiving it our fortune is made. We cannot be poor while heirs with Christ to the eternal inheritance. Receiving it, the believer waits for its manifestation. By faith he keeps it before him as he sees it in the Scripture ; there he finds it. The Spirit, the light of the glory of God shining upon the page reveals it, so that in view of it, like Abel, he offers an excellent sacrifice ; like Enoch, walks with God ; like



Noah warns the world of judgment, and abides in Christ as his ark ; like Abraham, trusts where he cannot see, and, like Moses, forsakes the world, casts in his lot with the people of God, has respect to the reward that shall come at the resurrection of the just, fears no man, and endures as seeing him who is invisible.

So it is that a view by faith of the Kingdom of Heaven inspires, encourages, strengthens and sustains the believer. Rising full orb'd and splendid before him, it draws him up to a "higher life." The disciples were asleep before they beheld it, but afterwards they would have busied themselves by building tabernacles. Nothing short of a kingdom answerable to that seen on the Mount can really satisfy the believer if he has had but even a glimpse of the brightness of the Father's glory ; none of the kingdoms of this world are sufficient. "They vanish as a dim candle dies at noon." All of the pomp and splendor of Solomon's Court, that so affected the Queen, though a type, is not the kingdom he is looking for. He cannot be satisfied with this groaning and

travailing earth, with death, and the curse resting upon it, though all the inhabitants in it should be converted to God; though on every hill there should be a meeting-house, and in every valley a school-house; though all things should be held in common, and there should be no poor people in the land; though the American eagle should scream from every mountain crag, and the Goddess of Liberty should lift her pole and cap upon a Christian temple in Jerusalem, and all of the people should make pilgrimages thither in comfortable and safe balloons. No, the development of this world's civilization, however extensive and wonderful, is not enough. The believer can only be satisfied when he awakes in the likeness of his Redeemer. He knows that mortal flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. The old body to which sin and death clings must be put off, and an incorruptible one be given him before he can be satisfied. Redemption must be in the flower as well as in the seed. Death must be robbed

of its prey and the grave of its victory, before the Kingdom that he prays for, longs for, and waits for, comes.

The blessed hope, that like an anchor holds him does not stop this side of the *resurrection*, not even in the intermediate state. It passes on to "the glorious appearing of the Great God, his Saviour." To the coming of an "innumerable company of angels and saints." To "the manifestation of the sons of God." To "the City that hath foundations, whose builder and maker is God. To the "New Jerusalem," "Mount Zion in glory." To the Apostles, seated on twelve thrones, judging the twelve tribes of Israel." To "the first resurrection." "To the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." To "the new heavens and the new earth."

To the friends that have gone before, but will meet Him in Glory and talk with Him, even as Moses, Elijah, and Christ conversed with each other on the Mount. To the trees, the fruits, the flowers, the streams, the birds,

the songs, the music, the light, the inhabitants, the hopes, the purity, the fellowship, the "righteousness, the joy, the peace, of the Holy Ghost" and the New Creation.

Our Father which art in heaven, Hallowed be Thy name, Thy *Kingdom come*, Thy will be done *in earth* as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the *Kingdom* and the *power* and the *glory forever*.
Amen.

So let our lips and lives express
The holy gospel we profess ;
So let our works and virtues shine
To prove the doctrine all divine.

Thus shall we best proclaim abroad,
The honor of our Savior God ;
When His salvation reigns within,
And grace subdues the power of sin.

Religion bears our spirits up,
While we expect that *blessed hope*,
THE BRIGHT APPEARANCE OF THE LORD.
And faith stands leaning on His word.



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